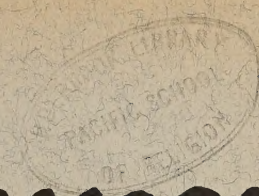


THE STUDENT WORLD



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In the Universities of Asia

FIRST QUARTER 1951

THE STUDENT WORLD

Serial Number 171

In the Universities of Asia

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PHILIPPE MAURY, *Editor*

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IN THE UNIVERSITIES OF ASIA

In August, 1949, the General Committee of the World's Student Christian Federation strongly recommended that *The Student World* publish regular and authoritative reports on developments in the Church and the S.C.M. in Asia. It also emphasized the need to keep all members and friends of the Federation informed on the thinking of groups in different countries on the Christian responsibility within and towards the university. This issue of *The Student World* is an attempt to meet both these needs by looking at Christian thinking and witness in the universities of Asia at this crucial period of its history.

The Asian Leaders' Training Conference organized by the Federation at Kandy, Ceylon, at Christmas 1948, marked a new period in Federation history, for it brought the Student Christian Movements in this part of the world into the forefront of ecumenical life and thinking. The impact on the churches of the West of the various achievements in Asia in the realm of church reunion is well known. It is unnecessary to insist here on the primacy of Asia in contemporary world politics. But it is more significant to draw attention to a relatively new development in Federation life in Asia. The program initiated in the Federation during the last twenty years in Europe and America and known as the "University Commission", has now been taken up by various groups in Asian universities. Readers of *The Student World* are familiar with the names of such people as Sir Walter Moberley, Arnold Nash and John

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Coleman. They know that not only have Student Christian Movements as such been concerned about "the university question", but that a large number of professors' groups in the universities of Western Europe and North America have initiated promising research in the field of university teaching and community. Others have presented competent critiques of the so-called liberal conception of the university. Pleas have been made for "an integral university". It has been emphasized over and over again that it is not possible to distinguish between our cultural work and our witnessing responsibility: those who would preach Christ and Him crucified cannot remain indifferent when university teaching, either officially or implicitly, denies their faith. Some Federation leaders believe that this movement of thought has been the essential characteristic of the last ten years of Federation history, and may have more important results in the life of the Church as a whole than many more spectacular developments.

It is therefore significant that this movement has reached Asia. During the last year several national and regional conferences of professors have been organized by S.C.M.s in various Asian countries, and plans are now being made for other similar efforts. Groups of teachers and students are meeting regularly in some colleges and universities. Federation leaders in Asia are planning to hold a small consultation of university professors from various countries, in conjunction with the Southeast Asian Training Course for S.C.M. leaders planned for Christmas 1951, probably in Indonesia. Much of the future of the Federation may depend on efforts and developments in the S.C.M.s in Asia. In the universities in which they work new patterns of civilization and society are taking shape which may decide the future of the whole world. It is encouraging to see how Christians, despite their small numbers, are taking a leading part in determining the future orientation of these universities.

* * *

We regret that an article from China and one from India did not arrive in time for inclusion in this number, and hope to publish them in the near future.

PH. M.

The Challenge of the Rural University in India

CHANDRAN DEVANESAN

Real India is rural India, for according to the 1941 census about eighty five per cent of the population lives in villages. The church in India is mainly a rural church. These two facts must be taken together in evaluating any problem which confronts the Christian enterprise in India. If this is not done sufficiently today, it is only indicative of the fact that the Indian church, like the state itself, is being run *for* the middle classes and *by* the middle classes. Nowhere can this be seen more clearly than in the field of education. The village elementary school run by a Christian mission and the village labour school run by the government have these things in common — their semi-literate, underpaid personnel, their poor buildings and cheap equipment, and their gross inefficiency. A circuit minister of the church in a rural district may be in charge of as many as twenty elementary schools, while a deputy inspector of the education department can hardly find time to visit all the village schools in his district. The major portion of the educational budget of both church and state is spent on high schools and colleges, the vast majority of which are in urban areas. Rural education has been the Cinderella of the educational system, receiving step-sisterly treatment from both church and state. This is sheer iniquity on the part of the state, as the land forms the largest source of revenue, while in the church it is a blind ignoring of its real needs.

Interest in "rural reconstruction"

During the pre-independence era, there were two groups who showed an awareness of the need to re-shape the educational system created by the British in order to relate it more

truly to the Indian background. The first group consisted of Indian Christians like K.T. Paul, the first non-European General Secretary of the Indian Y.M.C.A., who was responsible for building a series of rural centres, including the one at Martandam in Travancore with which is associated the name of the famous rural expert, Dr. Spencer Hatch. K.T. Paul, who coined the expression "rural reconstruction", carried the Y.M.C.A. into the rural areas, organizing village branches for rural youth. This pioneering work of the Y.M.C.A. greatly stimulated the interest of the church in rural work of all kinds. Many agricultural missionaries were sent to India, especially from the United States, and some of them made good — men like Dr. Sam Higginbottom, who founded the Agricultural Institute at Allahabad, which at one time was broadcasting bulletins to farmers on its own transmitter. But the wave of interest spent itself, partly because there is a limit to what voluntary associations can do to eradicate illiteracy and poverty, and partly because Christian agencies do not command sufficient popular support to make them really effective.

The other group interested in rural problems was more fortunate in having a leader of the stature of Mahatma Gandhi, who symbolized in his own person the voiceless millions. The whole ethos of Gandhianism is rural, with a Tolstoian distrust of industrial civilization. The Gandhian constructive program aims at the creation of a self-sufficient village economy based on a revival of village arts and crafts in general, and spinning and weaving in particular. The danger of being antediluvian is somewhat offset by the fact that since the industrialization of India is such a tremendous task, the country will remain predominantly agricultural for a long time to come. Therefore, it is essential that there be subsidiary cottage industries to augment the meagre income which the peasant gets from his land. If these cottage industries could be more widely organized on a cooperative basis with a good banking system, and if rural areas could be electrified, there might be a real improvement in the rural standard of living.

Basic Education

Mahatma Gandhi realized that no village reconstruction program could succeed without an educational system which would strike at the roots of village degeneracy by substituting self-reliance for helplessness, industry for lethargy, and interest for indifference. He therefore devised a system of rural elementary education which is known as the Wardha Scheme of Basic Education or Nai Talim. A number of his Christian admirers like Mr. Arianayagam, Mr. J. C. Kumarappa, Rev. R. R. Keithan and Miss Marjorie Sykes are staunch supporters of the Scheme. It is mainly an application to Indian village conditions of the project method, as envisaged by the Dalton Plan. Despite government support, this Basic Education has made very slow progress, as the system requires expert and self-sacrificing teachers in a country where the teaching profession is often the last resort of those unlucky enough not to find some other form of employment. The other reason for its slow spread is that it leads to nowhere in particular; it is not a rung in an educational ladder. This defect has been partly responsible for the suggestion that there should be rural universities.

The rural university

The post-independence era in India may be described as an era of commissions. Freedom has brought a veritable deluge of commissions for investigating every aspect of India's all too numerous problems. The report of the Commission on University Education (popularly known as the Radhakrishnan Report after its celebrated philosopher chairman who is now the Indian ambassador in Moscow) has been published. Dr. Arthur E. Morgan, one of the members of the Commission and the first chairman of the Tennessee Valley Authority, was largely responsible for the incorporation into the Report of the suggestion that there should be an entirely new ladder of education parallel to the present system, with the basic school at the bottom and the rural university at the top. Though recognizing practical limitations, the Report makes out quite an

effective case for rural universities, since only they could provide facilities for training students for rural professions and for research into rural needs. In the view of the Commission the present system of education can "touch only the fringe of what is required in the way of higher education in the world's newest and most populous democracy". The accusation is just, for the present system of education not only drains the village of the most intelligent young men but also unfits them for rural life. The present Indian university is urban and *petit bourgeois* in outlook, and its curriculum is quite unrelated to rural needs. For example, honours students study rural economics without any organized visits to the villages.

However, doubts have been expressed in some quarters about the wisdom of the scheme for rural universities. For example, the rather staid Syndicate of the University of Madras is doubtful of the feasibility of the scheme. But the strongest criticism has been voiced by the communists. The March 1950 issue of the *Young Guard* accuses the Commission of seeking to perpetuate backwardness and bourgeois exploitation through "a call for the establishment of class schools, and for the dissemination of class education, leading to the superiority in education and culture of the bourgeoisie, and condemning the exploited millions to ignorance and superstition, enervating them further to make the task of exploiting them more intensely for all time to come, easier".

If the doubts and criticisms of the idea of a rural university prove anything, they prove the need for demonstration. No one is going to believe in the rural university until someone brings it into existence, for now it is only a vision and an ideal. Here Christians in India are challenged to be pioneers. Can we produce someone to do in India what Grundtvig did in Denmark by establishing Peoples' Colleges?

Christians and the rural university in India

The problem of the rural university is vitally related to the task of the Christian in the Indian university. A great deal of the study of the university done by the Federation is based on the Western university, and much remains to be done in

Asia in using the insights gained to evaluate our local educational problems. Asian countries are mainly agricultural, so the issue of the rural university is relevant to a wider area than India. In India, as elsewhere in Asia, the university must be reorganized to meet needs arising out of new conditions of freedom and independence. The communists are right in fearing that the universities may become instruments in the hands of the bourgeois national parties which have supplanted the forces of imperialism in their respective countries. On the other hand, there is very little hope that the communists would respect the autonomy of the university should they themselves come to power. Therefore, the problem of the university is to adjust itself to changed conditions without selling its soul to one class or losing its freedom to another. Whether it can reorient itself to meet rural needs will be a test of its ability to change without losing its autonomy. Christians who accept the class struggle as a relative rather than an absolute fact are in a better position to experiment with the rural university than parties of either the right or the left. In fact, the non-political character of a rural university sponsored by Christians would make it easier to decide whether or not such an educational institution has any intrinsic merit.

The needs of church and state

In addition to the opportunity which it would afford the Christian community to pioneer on behalf of the country as a whole, the rural university is also something which the church needs for building up her own life. The training of rural leadership and a rise in the economic standard of village life are as necessary for the church as for the nation. Both look to the university to fulfil these two great needs. More than two decades ago the Lindsay Commission which studied Christian higher education in India reported, "The gulf between the educated classes and the ordinary citizen is greater in India today than it ever was in nineteenth century England. The university education which is intended to fit men for the higher professions and for Government service does not fit them to understand the actual needs of the ordinary people whom they have to

serve. Rather it removes them into a different world of ideas. So long as that remains true, university studies and university researches will probably be remote from the problems and experiences of the people as a whole and academic in the wrong sense of the word." This criticism is still valid today. Rural India needs skilled agriculturists and practical economists, men of integrity who can create and run cooperative purchasing and marketing systems. Engineers are needed to improve simple mechanical devices used in the village. Experts in adult education are wanted to attack illiteracy. Artists, poets, singers, writers and editors are required to disseminate modern knowledge in the villages. Pioneers are needed to develop rural broadcasting and the use of the mobile cinema. There is a crying need for rural medical service in a country where tuberculosis and leprosy are rampant, with no preventive hygiene to check the spread of disease.

Men and women are needed to undertake these tasks, but it is doubtful whether the present university system, which has added a new category to mass unemployment — the educated unemployed — can produce them. Not even the Christian colleges are producing them, for their work is as unrelated to rural and social needs as is the work done by government agencies. A new pattern of education is needed, and the idea of the rural university is a call for courageous thought and action. This offers a challenge to the Christian Church to experiment with the rural university.

Since the Tambaram Conference of the International Missionary Council in 1938, much has been written about the economic and social environment of the younger churches. Basil Mathews, writing about the environment of the Indian church, says, "When you hurry across the circle of stench that rings round many Indian villages, and note with distress the eyes listless with malaria, the limbs gaunt from inadequate food, and the babies a prey to swarms of flies; when you know that the shackles of debt to the moneylender numb the peasants' initiative; when you watch the parasitic cow, the predatory rat and the other beasts robbing him of his grain, fruit and vegetables; and when you see a little band of primitive Christians menaced by these giant evils, your pity for their plight is in

peril of sagging into sheer helplessness." This graphic picture underlines the authoritative statement of Dr. J. Merle Davis: "The first and most obvious handicap to the development of self-supporting churches in the countries of Asia is the economic weakness of the Christian community. An overwhelming majority of church members in nearly all these countries belong to the rural classes, people who are wresting a bare living from the soil."

What has the church in India been doing about this terrible situation? Much has been attempted, but most economic uplift activities of the church suffer from a dearth of truly rural leadership. Bodies like the National Christian Council have set up a series of well-meaning committees, composed almost entirely of privileged members of the middle class, because there is no educated rural leadership available. And these committees are largely financed by generous gifts from missionary-spirited churches overseas. This dependence of an essentially rural church upon an urban middle class is most unfortunate, for the regeneration of village life cannot come from outside. There is a real truth in Gertrude Emerson's claim that "when reconstruction is set in motion from the village upward, instead of from the city downward, India will once again be great". The establishment of rural universities will set the right direction for the change and will be of incalculable value in building up the life of the rural church. A rural university set in a rural area attended by sons of the peasantry who are learning to use their local resources more scientifically and efficiently is a goal devoutly to be hoped for. Visualize such a university in close proximity to a rural church like the great cathedral at Medak, seeking to serve many of the needs of a growing Christian community, and you cannot fail to be gripped by the immense potentialities for good in such a new educational pattern.

The Rural Service Squad

Where does the Student Christian Movement fit into all this? The organization of the Rural Service Squad of the Indian S.C.M. three years ago was a sign that Christian students

were developing a critique of the present Indian university, particularly in relation to its function as a servant of society. The Rural Service Squad was born of the feeling that very little emanates from the college and university which is of service to the villager. It has attempted to destroy our illusions about the nature of Indian society and has sought to influence young men and women to find their Christian vocation in the service of rural India. But apart from being a symbol of protest and a voice crying in a wilderness of urbanity, there is really little the Rural Service Squad can do to train and equip those whose convictions lead them to choose rural service as a life work. Social service projects like the Pammal Settlement where the S.C.M. is working among ex-criminals, work camps and rural service camps have a limited value. They are like slight skirmishes by an advance patrol when what is needed is a full-scale attack. In other words, no rural work undertaken by either the S.C.M. or other student agencies can ever fully meet the rural problem. A major offensive must be launched from within the rural problem. A rural university could direct operations in the field which would be intense enough and of sufficiently long duration to be really effective. In this sense the rural university would be a fulfilment of much that the Rural Service Squad stands for. The S.C.M. in a rural university could be far more effective than the Rural Service Squad is in the present university.

The fact that the whole conception of a rural university in India is now only a dream and an ideal should not lead us to join the chorus of scepticism and doubt. The practical obstacles are great and our resources are pitifully meagre. But the riches of Christ are infinite. If we can see a rural university in India as one more means whereby the people that sit in the darkness and despair of poverty and suffering may see a great Light, then His resources will be available for us as we pioneer. That is how the handful of us who compose the Rural Service Squad see it, and that is what we would like to share with other members of the Federation about the challenge of the rural university to us in India.

Christianity and Social Science in Japan

MIKIO SUMIYA

Japanese society is one of the most highly developed in Asia. Since 1870 its progress has been remarkable, and since 1900 industrial capitalism has become a dominant force. Before the second world war fifty-five per cent of the total population was urban, and wages and profit income comprised sixty per cent of the total national income. Moreover, industrial monopolies were already strong, and through their imperialistic and aggressive policy had gained control of the markets of both raw materials and manufactured goods.

However, Japanese capitalism involved two kinds of self-contradiction. Firstly, in spite of the remarkable development of capitalism, many feudal aspects still lingered in Japanese society: modern Japanese society had been built on the very foundations of feudalism, without fundamental structural changes, but with only superficial modifications of the feudal social relations to fit capitalist patterns. Even pre-feudal elements are still strongly rooted in Japanese society — what has been called the “Asiatic stagnation” of Japan. These pre-feudal elements were the foundation of the imperial system which regarded the Emperor as the “living God”, and lasted until the end of the second world war. In short, the organization of Japanese society is so different from that of the modern Western world, that we have to examine the pre-suppositions of the Western understanding of society as a preliminary to our examination of social science and the relation between Christianity and society in Japan.

Secondly, capitalism in Japan involves another acute contradiction — the social conflict between the workers and owners, which was aggravated by the industrial break-down

during the war. The national standard of living is very low : productivity is only sixty to seventy per cent of that of pre-war Japan, whose low wage scale was severely criticized by the West. Finally, there is much corruption in economic relations. It is accordingly both natural and necessary that such a social system should be criticized from the standpoint both of rational social science and Christian ethics. In this crisis of society we face the urgent necessity of looking for the relationship between social science and the Christian faith.

The present situation of social science in Japan

My approach to the question of the present situation of social science in Japan will be that of an economist, since that is my special field. In Japan, a young country in the modern world, social science, like science in general, has been introduced from the West. The progress of social science has consisted merely in the introduction of the latest theories from abroad. The first to be introduced was the utilitarian social science of England. Around 1890, when the imperial system was established in Japan, the German social theory of national sovereignty was imported to strengthen it, and it remained the dominant school of social science in Japan for some time. But after the first world war, when capitalism developed rapidly and social problems became an important issue, two new schools became influential in Japan. One was Marxism, as the social theory of the industrial working class, and the other the modern economic theory of capitalism. Although other social theories were also introduced, because they were merely theories they could not endure. Marxism and the modern economic theory could alone analyse and explain the reality of Japanese society, and therefore they alone took root.

Socialist theory in Japan has been generally Marxist, except in the earlier period of confusion. The development of capitalism in Japan came late, and resulted in very bad living conditions for the working class. The low standard of living of the farmers in the feudal agrarian society also forced down the social and economic status of the working class. It was therefore natural that the workers and some of the intellectuals

should become extremely anti-capitalist. The productive power of capitalism in Japan was not developed by those normally concerned with economic progress, but was imposed from above by the state; the materialist understanding of economics therefore inevitably became predominant. Moreover, the lack of maturity and homogeneity in Japanese society naturally leads to an emphasis on contradictions and a dialectical theory based upon conflict.

On the other hand, the modern economic theory of Marshall, Schumpeter, Keynes and others was introduced as the economic theory of capital. In a modern, homogeneous, industrial society where the social structure has been much simplified by the elimination of contradictory social factors, the social structure is not the object of theoretical examination; the causal relation between the economic factors is unquestioned. Instead, analysis is directed on the functional relation. Mathematics is employed as the instrument of an extremely precise analysis approximating more closely to natural science. However, such a homogeneous society has not yet been established in Japan. There exists rather a compound body of various types of society, and it is impossible to deal with social relationships quantitatively, statistically or mathematically. Thus Japanese adaptation of the modern economic theory is limited to financial circles and foreign trade, where capitalist social relations are dominant.

Thus Marxism and the modern economic theory are the two opposing systems of social science in present-day Japan. Joan Robinson and Paul Sweezy have tried to unite these two opposing systems; similar attempts have been made by Japanese economists, but such efforts have not been successful. On the contrary, each of these two dominant systems is relevant to certain aspects of Japanese society — to the confusion of the student of social science. The existence of these two opposing systems may be a sign of the immaturity of social science. But it must also be admitted that the objects of analysis of the systems are different; hence the structure of the theories themselves cannot but be different also. Thus the disparity between these two systems in itself leads us to examine the basis of social science and to recognize its relativity.

Christian social scientists

It is characteristic of the Christian Church in Japan that most of its members are drawn from the middle-class intelligentsia. Outside this social class it has been difficult to propagate Christianity. At this point the Japanese church is distinctly different from those of India and probably China. Since the intelligentsia constitute the majority of the church members, "Faith and Science" has been one of the questions most discussed in the Japanese church. In the early period modern science had been introduced into Japan along with Christianity; it was therefore rather difficult to distinguish Christianity from modern culture. Moreover, as modern culture developed, the attacks of science against the Christian faith gradually increased. In Japan, where ancient and feudal social relations are still so strong, the Christian Church could not avoid compromising in one way or another, and it gradually ceased its sharp criticism of society. Christians brought up in this kind of church are not particularly interested in social science.

Two approaches to this question thus developed. The first sought to establish a Christian social science as far as possible uniting social science and faith, and considering love as the basis of social relations. The other distinguished sharply between social science and faith, maintaining that their principles were completely different; there could be no conflict between them, and thus, too, there could be no Christian social science. Today the supporters of this view are in the majority. In support of their thesis that "Christian social science" does not exist, they point to the fact that there are Christians in every one of the various schools of social science in Japan. Some Christian social scientists have established their own theoretical systems by adapting Marxian theory, modern economic theory, or the theory of Max Weber, and others are trying to develop a social science closely related to Christianity by adapting Gottle's "Economics of Life". Such theoretical disunity among Christian social scientists is not limited to Japan, but will be universal as long as scholars, whether Christians or not, wrestle with questions of social

science *as science*, using the scientific method. A Christian social science is therefore impossible.

However, in spite of the theoretical disunity among the Christian social scientists, they are united in their faith, and in this unity theoretical disunity does not remain mere disunity. Here there is hope for developing understanding of this problem. In the field of social science, theoretical conflict is so often accompanied by social and political conflict that it is almost impossible for the different schools to develop their own theories and to find unity through discussion with one another. Only among the Christian social scientists can one find a unity which goes beyond their theoretical differences. Because of the unity which they find in their faith, they can humbly criticize and examine each other's theories. This is not only a theoretical idea : during the past six months we have met together regularly, and for three days this summer we lived and discussed together. During these frank and open-hearted discussions, in spite of differences and oppositions in our theories of social science, we realized that we have a common problem to solve which social scientists in general have not as yet recognized as an important question.

This question — and it is a basic one — is that of man, the bearer of social activity. Modern social science has abstracted from the question of man, but it is the view of our group that we must analyse his nature first, without presupposing that he is a *social* being. Once we realize the importance of the question of man, we cannot neglect faith as an element in shaping historical and social man. While strictly maintaining the scientific character of social science, we have to find the point at which it comes into contact with faith. Thus faith and economics, which, because they are heterogeneous, are regarded as quite separate from each other, nevertheless find a meeting place. Thus, while our precise positions are far from identical, and much further effort will be needed before unity is found, there is nevertheless a possibility of establishing a *christianized* social science.

Social science is undoubtedly recognized as a science : especially recent progress in this field closely approximates to natural science in its methods and basic principles. Christian

social scientists should not lag behind at this point. Within a common agreement to employ the same method and laws, different scholars will be found to reach different decisions in the choice of their objects of analysis, in what they regard as basic in this complex reality of our society. Thus there will be nothing unscientific in the emphasis which Christian social scientists will lay on certain questions, especially the nature of man. Rather will it contribute to the development of social science through extending its dimensions and throwing new light on it.

The problem of man in economic thought

Adam Smith, who first systematized economics as a science, posited as the bearer of economic activity what he called "*homo economicus*", a type of man who acted rationally for profit. Though he supposed that even primitive man had carried on economic activity in the same way, the man he imagined was really modern man, and in particular the entrepreneur or capitalist. Thus classical economic theory implicitly presupposed a certain doctrine of man.

This fact is of basic importance. It follows that in order for economics to come into existence as a science, the economic activities which it studies had to be understood as a homogeneous field: similarly the bearer of economic activities had to be understood as a homogeneous, consistently-operating being. In the development of economics we find that the economic human type has been reconsidered almost every time classical economics has been restudied.

The economists of the German historical school opposed the understanding of man held by the classical school. They criticized it as being too materialistic to understand the true character of man in history; they held that the classical conception of economic society was one-sided. They thought of real historical man not as the cosmopolitan and utilitarian economist, but as the man who inherited the blood of his nation and race, and loved them and worked for their development. Consequently economic laws were influenced by national and social character.

Especially the later historical school emphasized the *ethical* character of social life, and the view of man in economics became endowed in part with an ethical view.

But there was a very important defect in this view of man as held by the historical school: it could not make clear the special characteristics and laws of economic society. This important defect gave rise to much reflection by later economists. It was Karl Marx who, inheriting the tradition of the classical school, criticized the historical school and tried to develop more concretely the view of man held by the classical school. He clearly showed that this view of man was historically conditioned, pointing out that *homo economicus* of the classical school was precisely the entrepreneur or modern citizen who had created the modern capitalist society. He also showed that this view of man was socially conditioned by the conflict between the capitalist and labouring classes in a capitalist society. In a capitalist society the labouring class, which is the majority, was valued only as labour power or as a commodity; man, who is the bearer of social life, had lost his humanity. He made it the end and practical objective of social science to recover this lost humanity. The labouring class which he imagined as the bearer of the new society was on the one hand very aggressive, and on the other extremely humanistic, and the coming society came to be described as a kind of Utopia.

In contrast with this tendency to emphasize the historical and social influences in social science, an effort to make social science approach natural science, along the lines of the classical school, gradually became strong after the end of the nineteenth century. It began with the marginal utility school and was developed by Leon Walras and Marshall. This modern theory has tried to establish the dynamic functional relationship among economic factors by excluding the subjective factor and by denying the primitive cause and effect theory in economics. It has tried to understand the variations in economic society experimentally and quantitatively, and to make clear their mutual relationships. Its advocates frequently assert that economics is a purely objective science which has no relation to the will or character of man, who is the bearer of the economic society. From innumerable experimental

facts giving rise to many different possibilities, we can no doubt formulate basic laws. But in order to do this, we must start with a view of man. Modern economic theory presupposes a utilitarian man, who rationally seeks the largest profit in production and who desires the largest utility in consumption.

The object of economic analysis is not man but the economy. But the economy cannot be divorced from man since he is the bearer of all economic activity. Economics has scarcely ever taken an objective view of man, but each system has been organized around some preconceived idea of his nature.

I believe that we can contribute to the development of economic theory by pointing out this problem and by making clear the view of man which is necessary in order to understand the present economic society. Various factors have influenced the development of modern man, among them Protestantism¹. On the basis of this kind of reasoning, we can consider the relation between social science and faith.

Ethical and social character of social science

Science has been considered to be based on rationalism and to belong within an order of values different from that of ethics and unrelated to it ; this opinion is predominant among scientists today. Indeed, when we consider the history of social science, we cannot say that its rationality has a necessary relation to ethics. For instance, Adam Smith judged that the economic theory of *laissez-faire* was based upon natural law, and therefore *ought* to be realized in society. As a moral philosopher, he established his economic theory on the selfishness of man, which he believed was led by an "invisible hand" to bring benefit to the public and to promote the development of society. Thus, for him, the achievement of rationality in economics had a strikingly ethical character. But later economists have criticized such deistic and metaphysical systems as that of Adam Smith, and have sought to exclude ethical considerations from the field of science ; as the severe inner inconsis-

¹ See MAX WEBER, *The Protestant Ethic and the Spirit of Capitalism*.

tencies and the unethical character of capitalist society were clearly revealed, the rational and ethical aspects of the science came into violent conflict, and as a result scientists tried to draw a sharp line between them. The disputes about *Werturteil* (value judgment) represented by Max Weber were the climax of these attempts.

Though we must reject the importation of ethical considerations, because it militates against the rationality of science, we must remember that there are certain limitations on this rationality. In the first place, science is the rational organization of the objective reality which is its source material. Consequently a human judgment is always presupposed, and there can be no free recognition of reality apart from a value judgment. And the "rationality" upon which scientific reason relies changes with historical and social conditions. For example, there are great differences between modern Western rationality and that of ancient Greece or modern Asia. We must recognize that reason itself is influenced by historical and social conditions. Secondly, science, though based on rationality, is conditioned by social factors ; it is determined by the character of a particular society within which it has a role. Therefore it cannot be separated from the development of society and the welfare of the people, and consequently it must have ethical consequences and meaning. In this sense Marxism emphasizes the notably humanist desire to "liberate" the proletariat. In the beginning of a new society, rationality, as the logic of the society, generally has a very ethical character. Therefore we cannot deny all relationship between the rational and ethical character of social science. This issue is related to faith and must be emphasized as the factor which give practical relevance to social science ; it is also related to the problem of the integrity of science.

A further problem is, "What makes the economic society a community?" For Japan, this is a two-fold problem. On the one hand, it is not enough to understand society as the conflict of classes, including the Marxian view of class ; we must make more effort to explain what nevertheless maintains society as a community. Moreover, because society in Japan has not yet fully reached the "modern" stage of development,

and because a given society usually becomes a community through the combination of the "family community" and "village community", in our social theory we tend to look only at the harmonious side of society and fail to recognize its contradictory elements and to attach sufficient importance to the conflict of classes. But unless we recognize this problem we cannot make clear the problems of Asian society.

Thus far not a few Christian social scientists have had a humanist tendency to make light of or neglect the conflicts in society, standing on the idea of the love-community, but we know that in reality society is fundamentally broken: the cohesiveness of community life has been lost. Social science must make clear what constitutes community, and what results from the loss of cohesiveness in society. I have in general maintained the conditioned character of man whose activities constitute economic society, and it is natural that the objects of science which man observes are also conditioned. Arnold Nash holds that the view of nature presupposed by natural science was established for the first time as a result of the Reformation. We may, however, say that it has only been since F. Quesnay, that is in the modern period, that society as a whole has been analyzed objectively. Therefore we must recognize that social science came into being on the basis of a view of society derived from modern society: we must not fail to point out the factor of historical conditioning thus involved.

Conclusion

I know that there are many problems which I have not touched on here, and I have not given answers to all those which I have mentioned. I have simply pointed to certain problems and tried to criticize the fundamental basis of social science. This is the problem with which every social scientist, especially Christians who are in the tension between God and this world, should struggle, and the point from which they should try to advance social science. We must begin now our task of clarifying these problems and of giving them their

proper position in social science. In Japan social scientists are in a complex social situation which is very different from that of Western Europe, and which cannot be attributed only to social causes. Therefore the effort to clarify these problems forces the Japanese Christians to seek the real basis of social science. Dr. Hisao Otuka, outstanding professor of economics at Tokyo University, has already given us an excellent analysis of modern man as a social being, but it remains for young Christian scholars to continue the study of this problem.

Christian Witness in Non-Christian Colleges

SAMUEL MATHAI

I want to say at the very outset that this article refers almost exclusively to conditions in India. I have some acquaintance with the position of university education today in Pakistan, Burma and Ceylon, but of the rest of Asia I have only vague hearsay information. I will therefore base my observations on the Indian situation, hoping that there may be some resemblance between that and the situation in other Asian lands — though I suspect that, with the possible exception of Ceylon, from the Christian point of view the position in India is much easier.

The title of this article was to have been “Christian Witness in Government Colleges”, but I have extended the scope of the subject to include the Christian teacher in non-Christian and secular universities. In India the number of government or state institutions of higher learning is not very large, and in any case we are concerned with the Christian teacher in universities which have to take a neutral attitude in matters of religion and cannot permit the teaching of any particular religion.

Development of Indian universities

In order to understand the implications of our subject we must know something of the history of education in India. Modern university education in India is a product of British rule. The earliest of the present universities — those at Calcutta, Bombay and Madras — were established in 1857. There were five universities in 1900 and there are twenty-seven today. All are in some measure patterned on some of the British universities, but most of them are “affiliating” universities, that is, much or nearly all of the actual teaching is done

by and in the affiliated colleges which may be situated far from the university headquarters. The universities themselves directly undertake only certain aspects of teaching, their chief function being to prescribe courses of study, conduct examinations, and award degrees. Therefore the majority of the students are in colleges scattered all over the country. A few of these are government colleges, but the large majority are private, including some Christian colleges. However, some of the younger universities are teaching universities, and are really like large colleges.

The modern Indian college and university did not come into existence nearly a hundred years ago without a struggle. When the British authorities in India decided to undertake the education of the Indian people there was a conflict between those who supported "English" education and those who supported "Oriental" education. The Anglicists won the day. In this matter the government was supported by some of the Christian missionaries who were among the pioneers of modern education in India. No wonder, therefore, that some of the Christian colleges are among the oldest institutions of learning.

Christian colleges

The universities, by reason of their genesis, had to be purely secular bodies, as were the government colleges. The religious purpose of the Christian colleges gave them a tone and character that many of the others lacked. They also had another advantage over the other colleges (with the possible exception of some of the government colleges in the large cities) in that they had more Western teachers on their staffs, who could bring European culture more directly to their students. The religious teaching imparted in these Christian colleges usually added to, rather than detracted from their popularity and influence.

The Christian colleges were part of the evangelistic activity of the European and American churches in India. At first their purpose was to preach the Gospel among the intelligentsia and to bring European culture to Indian students, and it seems that in the minds of some of the early missionaries the two

were synonymous. Later the attitude changed, and the Christian college was looked upon not as a means of winning young men and women to Christ, but of confronting them with the Christian ethic and leavening their minds with the Christian view of life.

In the course of the years, with the growth of an Indian Christian community, the care and education of Christian young men and women became one of the special functions of the Christian college. Today the large majority of Christian boys and girls are in Christian schools and colleges. As Indian Christians began to enter more and more into the teaching profession, most of them naturally went into Christian institutions, and it is there that the large majority of them are found today. Organizations like the Student Christian Movement have their stronghold in the Christian colleges ; very few of the non-Christian or government colleges have many Christian students or teachers, and Christian movements rarely find a foothold there.

Christian colleges have not grown in anything like the same proportion as have the non-Christian colleges. The great expansion of higher education represented by the increase in the number of universities from three to twenty-seven has not involved a proportionate growth in the number of Christian colleges, and today they form a much smaller part of the educational system of India than they did twenty-five years ago. Their influence has decreased proportionately, and their inability to keep pace with the tremendous increase in the cost of education has led to their gradual slipping from their position of leadership. The decrease, and in many cases the complete disappearance, of the European and American element in most Christian colleges in recent years (especially after the last world war) have also weakened many of them. It is not easy to find enough Indian Christian men and women with the right intellectual and spiritual qualities to cope with the situation.

What of the future ?

The question that arises in the minds of many thinking people today is : should the Christian forces in India pool their resources to strengthen the existing Christian colleges and

continue to use them as a means of propagating a Christian culture? Should the Church urge academically-minded Christians to look for a vocation in the Christian colleges, or should it allow and even encourage them to go into the universities and non-Christian colleges and make their influence felt there? Hitherto the Christian colleges have largely sheltered the majority of Christian teachers, and it may be that theirs is a cloistered and fugitive existence. Will they be able to exert any vital influence without the support of a Christian organization behind them?

India is a democratic country and the universities of India are autonomous bodies with which the government does not usually interfere. The universities in their turn have so far left their affiliated colleges free to live their own life. The constitution of India guarantees freedom of religion — which includes the right to practice and propagate one's faith. Nevertheless there are signs that in actual practice the freedom of educational institutions and teachers will be considerably curtailed. It is not certain that Christian colleges will continue to be entirely free to "teach the Bible" or to teach Christianity to their non-Christian students. It is even possible that Christian colleges may be unable to maintain their character as Christian institutions by having a certain proportion of Christians on their teaching and administrative staff. It may therefore become necessary for many Christian men and women who are called to the teaching profession to look for employment outside the Christian colleges, and it may be that those already in Christian colleges will find that the only thing that makes their institutions "Christian" is their own presence — that real control has shifted from the hands of Christian authorities to non-Christian hands in the universities. But aside from any speculation about trends in the national life, it must be recognized that more and more Christian teachers are already finding their way into government and university colleges and departments, and it is necessary to think of the Christian witness that these men and women may render.

The witness of the Christian teacher

Here we are on very uncertain ground. What do we mean by Christian witness in non-Christian colleges? Can the Christian teacher take time from his lectures on secular subjects to talk about his religion? Can he find occasion to preach the Gospel to his students outside the lecture room? Is he expected to interpret his own subject of study in the light of Christianity, so that his presentation of history and economics and physics and mathematics is in some way "Christian"? Or do we only expect the silent witness of his life as a Christian to attract students towards him and through him to Christ? In actual practice even the most sincere and earnest Christian teacher is puzzled by the lack of definiteness in what he is called upon to do. Unless a man is exceptionally richly endowed with spiritual gifts the chances are that the impress of his religious life will not be very marked.

The Christian teacher in non-Christian institutions needs to be helped and strengthened. The Church must give special thought to him. We find that even a single communist makes his presence felt wherever he is. Even severe restrictive laws do not hinder the transmission of his ideas. In a far finer way it should be possible for a Christian teacher so to live and speak among his students that they will be compelled to recognize that he has been with Jesus. In this the local church should be a source of inspiration and strength to him. What too often happens in India is that when individual Christians are cut off from contact with a Christian organization they lapse into nominal Christianity and are worse than useless to the Christian cause. The Church and Christian agencies must keep in touch with Christian teachers in non-Christian institutions, draw them into the full fellowship of the Church, and by every possible means — including perhaps special conferences for them — help them to be witnesses for Christ.

Teacher and taught

But the question, what can the Christian teacher do, still remains to be answered. If he is in earnest there are many things he can do. First of all, the good teacher is one who is

supremely capable of sympathy with his students. As Jesus looked upon the rich young man and loved him, so the Christian teacher is one who is able to look upon his pupils and love them and understand the thoughts of their minds and the desires of their hearts. Education everywhere in the world is assuming the proportions and characteristics of mass-production, and even the secular ideal of personal contact between teacher and taught is increasingly becoming incapable of realization. In such a situation, while the Christian teacher will be handicapped like all the rest, he will also have a special opportunity, which he must be quick to seize, to come to know some students as individuals and to bring them under the influence of his personality. This must be done in the natural way of friendship and not as a kind of underground activity.

The Christian teacher's friendship can be fruitful in the context of academic life only if he has the special equipment necessary to meet the needs of intellectual youth. One of the great evils in the life of the universities today is the fragmentation of knowledge. The tendency in the academic world is for people to know more and more about less and less, and the man of learning in one department of study is often wholly ignorant of other branches of learning. This is perhaps inevitable, and might in itself be harmless, if the normal life of the university provided some central core of belief and philosophy of life. But the secular university does little to give its members a faith to live by, and the emotional and spiritual needs of youth are met only by politico-social creeds. The Christian teacher should be able to help some of the students under his care to find a faith which will give meaning to their learning and enable them to see all knowledge as the knowledge of God. He can do this only if he is himself not a narrow specialist and has learned to look upon all advances of knowledge in terms of eternal values.

In a sense this is part of the task of the whole Christian Church in the modern world. Has the Church an answer to the many competing ideologies claiming the loyalty of men today? Is Christianity relevant to the problems of modern man? It is possible for some Christians to bury their heads, ostrich like, in the sands of tradition or ritualism or some form of

religious life which enables them to escape from the world of actualities. But that is not the way of a living Church. The Church must receive the full impact of all the forces at work around her and triumph over them. The Christian teacher should be in the vanguard in this war of loyalties, and his success will be the Church's success.

In the Indian situation the Christian teacher has certain special responsibilities. He must be equipped to help his pupils in the particular context of their own inherited religious beliefs and traditions. He must know something of the other religious faiths by which men have lived and still live in this part of the world — Hinduism, Islam, Buddhism, and other religions. He should be able to indicate why Christ claims his own loyalty, even while he understands and appreciates the claims of these other faiths.

The Christian home can be a wonderful witness to the influence of Christ in the common ways of life. The Christian teacher who has a family has an opportunity to bring some students into his home, and the silent testimony of a Christian home may leave lasting impressions on young minds. There is far too little of this sort of thing happening in India. Oriental homes are somewhat secluded, and teachers are not always disposed to bring their pupils into them. But the modern Christian teacher can, if he wills, recapture something of the spirit of the ancient Indian *Gurukula* in which pupils lived with their teachers as members of their families, and also show some of the finer characteristics of the Christian home in Western lands.

As the recent Report of the University Education Commission of the Government of India says, India needs not only scholars and technicians, but also philosophers and saints. Perhaps the Christian teacher today is being called above all to demonstrate the meaning of saintliness in the work-a-day world. There is no fixed or permanent pattern of the Christian saint, and each man will have to find his own pattern, remembering that Christianity is at once a world-renouncing and a world-affirming religion, and that Christians are followers of One Who said that His Kingdom was not of this world, but

Who also taught His disciples to pray for the coming of God's Kingdom on this earth.

Spiritual resources

It is obvious that the task of bearing Christian witness in non-Christian colleges is extremely difficult. In Christian colleges, the Christian teacher finds strength in fellowship with his Christian colleagues. In the non-Christian university or college, he may be without such opportunities. But wherever possible he should maintain a fellowship with other Christians. This will prove of immense value not only as a means of sharing one another's resources of mind and spirit but also as a practical demonstration of Christian community. Moreover, the Christian teacher should avail himself of the infinite resources that the Church has to offer. Only when he lives in full fellowship with the Church, and has learned to study and meditate on the Word of God, will he find the strength needed for his task. If he is humble he will also use to the uttermost the various outgrowths of the Church, such as the Student Christian Movement and other organizations, and by putting something into them derive a great deal of help from them.

As I said at the beginning, I have been thinking largely of India and I have assumed a large measure of personal freedom for the Christian teacher. What happens under a totalitarian regime, I do not know. If a teacher is allowed to teach in a state university only if he subscribes to a totalitarian creed, there can be no convinced Christian teachers in it, or the teacher will have to content himself with being a mere purveyor of information. But in democratic countries the Christian teacher has peculiar opportunities and privileges, if he is prepared to accept the challenge of the situation.

Christian Witness in State Universities

KYAW THAN

I have hesitated a great deal about the wording of the title of this article, and while I have chosen the above, I have wondered whether it should not be rather "Christian Colleges in State Universities", or even "The Irrelevance of Christian Colleges as a Form of Christian Witness in Universities of Today". This statement of my dilemma may provide some indication of the approach taken in this article.

At the outset I want to draw the reader's attention to the theme of this number of *The Student World* — "In the Universities of Asia". I am writing specifically about Christian witness in state universities *in Asia*, and we must bear in mind not only the rational and secular atmosphere that prevails in these universities, but also the Hindu, Buddhist, Muslim, Confucian and Shintoist environments in which they exist. Moreover, apart from very broad generalizations or extremely narrow specifications, it is difficult to describe a situation which is representative of all Asia. Therefore I hope to present a few specific situations, so that wherever parallels exist others may see some relevance in the discussion.

It is not necessary to elaborate at length the fact that the Asian situation has changed and is changing. A number of Asian countries have become independent or undergone drastic political transformation. Along with the transfer of power and political sovereignty to the hands of the nationals has gone renewed enthusiasm for "national" religious systems, which have their part to play in the political and social life of the countries, and which have been re-stated in the face of the impact of "western" Christianity. These have not been sudden, radical changes, but have developed over a period of several decades.

Asian nationalism and higher education

The term "state universities", though used here for convenience, is not technically accurate to describe the form of higher educational institutions that exist in Asia today. While state influence is definitely present, and although the state makes annual or periodic grants to augment the existing endowments of the universities, the institutions themselves are run by autonomous bodies or councils. However, the necessity of accepting the government grants somewhat limits their autonomy. Similarly, the universities extend their control and supervision over their constituent colleges, among which are Christian colleges. Such Christian colleges are usually set up and maintained through the joint efforts of the mission boards and indigenous Christian bodies. The general trend in Asia since the emergence of modern nationalism has been to attempt to limit the autonomy of these constituent colleges or to abolish them altogether. This is understandable in environments where the predominant religious systems are non-Christian. Christian faith is generally foreign to these lands, and with the coming of independence there has been a tendency to re-examine and increase the supervision of existing systems and institutions of higher education, in order to eliminate any influences which do not contribute to the unification of the newly-independent nations and to the consolidation of their limited resources of man-power, finance and energy. As a result the autonomy of the constituent colleges in the universities has been very much affected, and particularly Christian colleges, as institutions, are finding themselves faced with certain limitations in the field of creative and autonomous planning and administration.

As early as February, 1929, indigenous Christian and missionary educators, meeting at a conference at Agra, recognized this fact. "... In view of the rapid changes taking place... and of the strength of the new factors that are at work, it would be disastrous folly if the leaders of the church and of the missionary enterprise neglected to take stock of the situation and to consider both their methods and the distribution of their forces. The position is critical and far-sighted strategy is

imperatively needed. Very particularly is this so in the field of university education... The Christian educationist has also new handicaps to overcome :

1. There is more competition to face.
2. There is an increasing stringency of control by government and by universities, which may and sometimes does impair the distinctiveness of the contribution he (as a worker in a Christian college) is able to make.
3. While the expensiveness of education is rapidly and enormously increasing, the resources on which he can draw, both from the contributions of missionary societies and from government grants, are either stationary or on the downward grade..."

Forms of Christian witness

Christian witness in the field of higher education can manifest itself in a number of ways, some of which are :

- a) Witnessing as officially recognized academic institutions, for example, Christian colleges constituent in the universities, or Christian as distinct from state or other kinds of universities.
- b) Witnessing as visibly organized communities, for example, Christian residential hostels.
- c) Witnessing as a movement, as distinct from institutionalized organizations.

Those who see Christian witness in this field in the form of a Christian institution or college have wondered whether, with the increase of pressure upon Christian colleges in Asia, it is any longer possible to fulfil the Christian purpose for which they were established within the state universities. Some have wondered whether, in situations where the constituent Christian colleges are abolished, Christians should not set up new ones connected with recognized institutions in other countries, or even establish separate Christian universities at home. Although a discussion of these two alternatives is really outside the scope of this article, it may bring our subject into sharper relief and may also help non-Asian readers to see the problems more clearly.

Christian colleges and universities

The idea of setting up Christian colleges connected with universities outside the home country or completely autonomous Christian universities arose primarily out of the sense of frustration which a Christian college experiences as a constituent body within a state university. The whole idea of an institution permeated by a Christian spirit and under Christian supervision is denied expression by the unitary organization of the university. But those conversant with the present Asian situation recognize that such a form of Christian witness in the field of higher education may not be the wisest course. No doubt there would be some advantages in Christians being free to implement the idea of a university which would express the Christian conception of a university. The maintenance of a proper balance between science and the arts, between technology and the humanities, conscious attempts to make the university a community, and the avoidance of overspecialization, departmental disintegration and the isolation of the university as an elite body remote from society at large — all these would be within the realm of possibility, according to some, should the university be under Christian management. Also, the devotional periods, chapel services and the relating of Christian faith to the various intellectual disciplines could become integral to the life of the university. But I wonder if such a perfect university could ever materialize, in Asia or in any other part of the world.

The intense nationalism characteristic of many countries in Asia makes the wisdom of setting up separate Christian institutions seem even more doubtful. The process of unification within these countries has had its effect on the universities. In the words of an Asian professor, in newly independent lands we find, among others, "two contrary movements. One current aims at unification of all groups to form a solid nation while another equally strong current aims at freedom to develop in one's view or way of life and culture, education, etc., and this especially on the part of racial and religious groups." In the light of these tendencies it is easy to understand the desire of these states for a unitary organization of their universities

where students of different cultures, backgrounds and philosophies of life may have a mutual encounter. Under these conditions the possibility of establishing autonomous Christian institutions of higher learning, which would express the Christian conception of a university and the Christian witness in an academic institutional form, seems rather remote.

Christian hostels

An alternative method of bringing the Christian witness to the university community is through its residential life by the establishing of college hostels. However, in Asia the danger is that such Christian halls would become primarily the resort of Christian students, and with the passing of time and due to considerations of practical convenience, these communities would unconsciously become distinctive groups. Then what was intended to be a medium for Christian witness and a point of contact with the general university life, would seem to others to be merely the abode of a "clique" of like-minded people tending to dissociate themselves from the rest of the university. Nothing could be more fatal to the original Christian purpose than this process of isolation.

The witness of the S.C.M.

In such a situation we can be grateful for the word "movement" in the terminology of the S.C.M. It can be a "faith, fellowship and force" without the disadvantages of an institutionalized witness. At no time in the history of the Church has Christian witness through committed individuals been successfully prevented. While institutionalism and grandiose techniques with a flavour of foreign patronage and support often breed suspicion among indigenous non-Christians, the Christian witness of individuals, both foreign and indigenous, in the long run excites curiosity and interest. In a situation where Christian students find little support either in the general environment or the university administration, they may meet together in the chapel, the chaplain's home, the quarters of a Christian faculty member, or the home of some senior friend who is no

longer connected with the university. They gather from living quarters which they share with non-Christian friends or room-mates and from all departments of study, and through them the Christian witness is diffused throughout the whole university. Discussions on the sense of vocation, the integration of reason and faith, and the relation between knowledge and service are made relevant and challenging in all areas of university life. In some ways this unitary organization of the university has broken down the psychological barriers which had unconsciously grown up around Christian colleges and hostels.

There have been times in the history of the Church when institutions have promoted Christian witness, and there have also been periods when Christian witness was "bogged down" by institutions. Is not the cardinal fact in the story of God's dealings with His people that when they became settled and lost their "mobility", the dispersion came and Israel was reminded once again of its primary task of being true to its prophetic mission? Likewise the Church's consciousness of her mission in the world must be constantly renewed. The Christian cannot afford to become isolated from this world, nor can he afford to be assimilated by it. If he is to remain true to his mission he cannot be "other-worldly", nor can he be "*of* the world". Such considerations are relevant to the question of Christian witness in the state universities of Asia today — it must constantly resist isolationism on the one hand and assimilation on the other.

A friend on the Rangoon university campus, when talking with me about Christian witness in the university, said: "What line should this Christian witness take? Should it be that of the leaven and the salt or that of a light on a mountain? If it is to be a light on a mountain, it will have to be a mighty big fire!" This reference to the parables of Jesus suggests another danger — that of the seed falling into the ground and abiding by itself and not bringing forth fruit. Or the words of a sermon preached by an Asian professor in a university chapel: "A candle put under a bushel is of no use to anyone. We must go out into the world and shine... I am reminded of the chameleon and the firefly. At times the body of the chameleon

is brightly coloured, and at others it is a dull, drab brown. It all depends upon the environment — it changes colour with its surroundings. It is a bad thing for a Christian to change with his surroundings. Now, a firefly is very different. Especially when the rains set in, we find them, instead of conforming to the surrounding darkness, flying about in the dusk spreading their light. A Christian should be like that."

Christians in Asian universities are being called from the protected atmosphere of the churches and the constituent Christian colleges, and are being thrown into totally new environments. They are being called to be instruments of God to give the spiritual tone to university life, to be integrating factors in the midst of the disintegrating tendencies attacking modern universities, to act as constructive and responsible critics who are constantly reminding the university of its purpose, to develop a sense of direction and vocation within the university — to be a creative minority accepting and manifesting the divine purpose of God for the university.

University Education and Religious Syncretism in Asia

HENDRIK KRAEMER

In order to make clear at the outset the limitations of this article, it must be stated that what will be said rests mainly on an interpretation — right or wrong — of the situation in India. Asia is the largest of the continents. No reliable information is available on the large part under Soviet domination or influence, although one can surmise important developments. Korea and Burma are in turmoil. Japan should be taken into full consideration, not only because of its importance in Asia but because its people, full of intellectual zest and with a high level of university education, are passing through a tremendous spiritual crisis. However, although the writer has studied many statements about this country, its students and universities, he has no confidence that they convey a true impression of the deeper forces that determine the surface events and moods. While Indonesia is not unknown to him, in the realm of university education and politics it is in such an inchoate stage that all assertions about it must be accompanied by the question : *Quo vadis ?* China is of enormous interest, but who would dare to write with assurance on our subject about this colossal country, with its great cultural past, now opening an unprecedented chapter in its history, when our knowledge about what is really happening is so piecemeal and untrustworthy ? India is the only part of Asia about which one can write on our subject with any confidence in one's interpretations and conclusions. It has, at least for the present, the greatest amount of stability, and pursues in regard to university education a clearly discernible line.

While we will have India mainly in mind, our subject must be considered in the total context of present-day Asia. This

continent, which only a few years ago consisted mainly of colonial or semi-colonial countries, has suddenly started on a new career. From being an appendix of the West, it has now abruptly become one of the determinative forces of present world history. Asia's people are either still struggling for independence — which must inevitably come — or have started an arduous pilgrimage towards state-building and nationhood. Their nationalism, which in the colonial period was a weapon of self-assertive protest against the humiliation of subjection, has become unchecked self-assertion, though not without memories of past resentment, a groping for self-expression and a marshalling of the spiritual forces at its disposal. As will be shown more explicitly below, this tendency in itself encourages a certain syncretism. In this urge for self-expression university education, indeed the whole field of education, occupies a strategic position.

Planning in the modern world

Before turning to a discussion of university education and syncretism in India, some remarks on planning, its significance and relative artificiality, and about the proper definition of syncretism are essential. Planning has acquired in our world the status of a category of thinking and acting.¹ It is what the Germans call *zweckbestimmtes Handeln* (acting in view of a defined objective). As such it belongs to human nature, and is as old as history. However, as a systematically calculated technique of social engineering resulting from the complicated character of our present society *in transition*, it is new. Although it started and finds its chief application in the field of economics, the spirit of planning and the faith in its omnipotent efficacy in solving great social problems pervades other realms of life, including the cultural. Planning as a social technique with something of the emotional quality of a pseudo-faith thrives best in countries which are by European-American standards relatively undeveloped. This is because these countries are

¹ See Karl Jaspers, *Vom Ursprung und Ziel der Geschichte* (*On the Origin and Purpose of History*) for a penetrating analysis of the meaning, necessity and limitations of planning.

compelled by historical events to start the race for the fulfilment of their destiny, and moreover (a fact of crucial importance) have to run that race at an unnaturally high speed. They must try to accomplish in years or decades what the West has conceived, nurtured and developed in three or four centuries. Thus the present world situation, as well as their awakened desire for status and creative power which will guarantee them equality or superiority with the Western world, force them into planning. What India is now proposing to do in the field of university education is imbued with this spirit of planning. This means that there is here a latent conflict between the laws of spiritual growth and the necessity of speeding up the tempo of development.

Syncretism in Asia

Let us now turn to the proper definition of syncretism and its "Sitz" (essential place) in the Asian scene. Again and again, in regard to missionary work, to the development of truly Christian thinking in the Asian churches, and to the spiritual and cultural development of Asian countries, the cry is raised: Beware of syncretism! All Christians who have a responsible task in Asia need to know in how far this warning is legitimate and in how far it lacks discrimination. The term syncretism has always the connotation of the *illegitimate* mingling of religious concepts and elements of different origin and intent. This conception of syncretism has grown and could only grow in a Christian atmosphere, for the word and the concept are a result of controversies in seventeenth century Protestant theology. In the Christian atmosphere it is legitimate and obligatory to speak about *illegitimate* mingling, because its standard of reference is not a form of religious experience, nor a set of — even eternal — values or ideas, but the self-revelation of the living God which is sovereign to all experience and conception. In the Asian religions things are different. In their most sublime manifestations — whether they belong to the realm of what Söderblom called "mysticism of infinity" or to that of "mysticism of personality" — they are not *as such* primarily syncretism, but they are entirely *open* to every kind

of syncretism, low and high, as stages of spiritual life adapted to various degrees of psychological reality and apprehension of life. By their authority they set a seal on the existing syncretistic frame of mind, nourishing it and keeping it alive, because when in the realm of philosophy of religion they deal with the variety of religious experience and practice, they tend by nature towards harmonization, towards latitude in regard to doctrine and creed, and also towards religious pragmatism, the view that, although belonging to a specific type of religion one can participate in the practices and ideas of other types without any difficulty. Religion in its many positive forms belongs to the domain of human psychology. The fact that different people profess different faiths is not considered unnatural — it is all a question of temperament and taste.

This attitude is very similar in result, though not in origin, to that of modern Western thinking about religion. If modern Western thinking, as emancipated from any acknowledgment of the claim of the Christian revelation, does take the phenomenon of religion seriously, either on philosophical or pragmatic social and psychological grounds, it holds that the so-called essence of every religion is the same, the only real difference being in the *quality* of religious experience offered by the various religions and the coherence of their thinking. The crucial question of the standard by which the quality is judged is in most cases not met at all, or else it is taken for granted that so-called "higher mysticism" is *the* standard. Thus the modern Western idealistic humanist and the Asian religious intellectual, in spite of their different backgrounds, take the same fundamental attitude towards the problem of religious truth and the diversity of religious creed and practice. The great significance of this coincidence for the "ideology" and planning of university education will become clear when we discuss the problem of university education and religious syncretism in India.

Pragmatic syncretism

Thinking on the problems of absolute religious truth and of unbridgeable or reconcilable differences of religious message and expression always faces the great dangers of petrification

and of losing sight of the concrete reality in which all religious life moves and has its being. It is therefore necessary to indicate that, although the Christian faith rejects the syncretistic attitude and aspiration of Asian religions and every endeavour to bring it into some "universalist" religion, thought of as the essential and true religion, nevertheless the problem of the *expression* of the Christian faith in a living encounter with the spiritual and cultural quality of the peculiar soil in which the seed is sown and in which the product must live its historical life, remains fully legitimate and urgent. It is possible to cry "syncretism, syncretism" at all attempts to express the Christian faith congenially, forcefully and more effectively in a specific human climate. This adaptation is legitimate and necessary, and may be termed *pragmatic* as distinguished from fundamental syncretism. The right Christian attitude is the paradoxical unity of stern inflexibility and multifarious mobility, both born of obedience to the Great Commandment: to love the Lord our God (that is, God in Christ) with all our heart, soul and mind, and our neighbour as ourselves.

The Radhakrishnan Report

In November 1948 the Government of India appointed a University Education Commission to report on Indian university education and to suggest desirable improvements and extensions in the light of the present and future needs of the country. The Commission, under the chairmanship of Dr. S. Radhakrishnan, set to work immediately, and in August 1949 presented a report of 594 pages with more than 150 pages of appendices on all aspects of Indian university education — its aims, teaching staff, finances and examinations, and the various kinds of university education, such as arts, science, professional and women's education, rural universities, etc. It shows evidence of great diligence, intelligence and loftiness of purpose, and treats frankly the flaws in the present system.

The whole volume illustrates that spirit of planning which we have already noted. From this it derives an optimistic tone. The need for constructing a new national life in all fields is so pressing, and the place of the university as the training

ground of the leaders and new intelligentsia is so great, that the Commission is pushed irresistibly towards conceiving of university education as a form of cultural planning, unconsciously assuming that a full-grown culture is chiefly the result of deliberate and systematic endeavour in the service of some axiomatic principles. Although in the existing circumstances this attitude is wholly understandable, it ought to be recognized that the newly-independent Asian countries take decisions and actions in their national life in a hot-house atmosphere which impels them towards policies that may achieve certain results, but which neglect deeper considerations and therefore will certainly lead to great disappointment and disillusionment.

The chapter on religious education affords an excellent opportunity for assessing the tendency towards syncretism in Indian university education as it is planned for the future. In religious education in the universities the new India starts with the legacy of the British period — the policy of religious neutrality. A foreign government in a country with a great variety of religions had no alternative. Moreover, not only the objective fact of the complicated Indian situation, but also the subjective inclination of nineteenth century Europeans, detached in principle from commitment to any positive religious choice, pushed powerfully in that direction. Time and again the sterility of this neutrality was felt, and Commissions were formed to deal with the problem, but no satisfactory solution was ever found. The present Commission is faced with the same diversity of religions as in the British period, but has the advantage that it is not a body of a foreign government seeking solutions to be expressed in legislation for a subjected people, but it is a body of India's own government working on behalf of its own people.

The Commission starts from the articles relevant to religion and religious instruction in the Indian Constitution (19, 21, 22 (1) and (11)) : Subject to public order all persons are equally entitled to freedom of conscience and the right to profess, practice and propagate religion. Public funds raised by taxes shall not be utilized for the benefit of any particular religion. No religious instruction shall be provided in any educational institution wholly maintained out of state funds. In educational

institutions recognized by the state or receiving state aid, no student may be required to take part in religious functions without his consent, or if he is a minor, the consent of his guardian. This means that according to the Constitution, the possibility of religious instruction or worship is not excluded, if it is not initiated by the state, which is wholly neutral, but it can be imparted only to those who expressly desire it. Such subjects as history of religion and of religious institutions, comparative religion and philosophy of religion can be studied in all universities.

The Commission's dilemma

This constitutional starting point of the Commission is that of the Western secular democracies, especially America. However, after the clear description of the constitutional position of a neutral though not necessarily inimical attitude towards religion, the statements immediately become confused and ambiguous. The Commission goes on to identify itself with the modern Western abhorrence of dogmatic religion as an impediment to free enquiry, as something second-rate, and therefore beneath the dignity of the enlightened intellectual. In the Indian situation with its many religions and the fierce clashes it witnesses between some of them, this abhorrence is understandable. Yet with these two starting points, which can logically lead only to strict neutrality and exclusion of religious education, as distinguished from teaching about religions which naturally belongs to the curriculum, there is suddenly introduced an entirely different line of reasoning which derives from other sources and militates against the first two. Without any seeming awareness of the inherent incompatibility, it is suddenly stated: "Though we have no State religion, we cannot forget that a deeply religious strain has run throughout our history like a golden thread" (p. 295), and it also speaks of "the makings of a national faith" and a way of life which is essentially democratic and religious. It is quite understandable that the members of an Indian Commission cannot forget the religious strain in Indian life, and even that they desire to preserve it. One cannot contest their right to conceive of the marriage of

democratic principles and value judgments with a religious attitude as a desirable goal for the future of India. However, they fail to see the incompatibility of such a government educational policy with a religionless state. It is asserted that "the adoption of the Indian outlook on religion is not inconsistent with the principles of our Constitution" (p. 295). In this incompatibility and the failure to recognize it lies the dilemma of such Asian countries as India, which try suddenly to combine the religious and cultural heritage of a long and great past with Western democratic and scientific ideals which, if not a-religious or anti-religious, are at least detached from religion.

A "universal" religion

The main points of the theoretical justification for this position are based wholly on the Indian religio-philosophical evaluation of religion and religions. "Religion is realization, and therefore not creed but life. The philosophical attitude which Indian religion emphasizes lifts us above the wranglings of dogmatists" (p. 296). Respect for other religions as a sign of true humility of spirit goes together with the conviction that all religions ought to give up any claim to pre-eminent expression of divine truth. Since all religions are ultimately one they ought to live in tolerance and peace with one another. As positive forms of religion they are mainly determined by historical relativity (p. 297). However, the only *fully* valid conception of religion congenial to India is that of the universal religion hidden in all religions, for just as the different languages are expressive of the same mind, so religions all express the hunger for the Infinite and the groping towards the mystery of Being. The great religions are the different dialects in which man has tried to speak of the Unseen, different paths to the same goal, different ways up the supreme mountain whose summit is the divine reality. A religion worthy of the all-embracing God must harmonize all faiths in one universal synthesis (p. 298).

It is evident that we are here in the typically syncretistic atmosphere. The classical Indian religio-philosophical outlook on religion is made the basis of religious education in the

universities of a state which according to the constitution are neutral and religionless. This becomes increasingly clear in the practical measures advocated for religious education. The Indian tradition has always stressed that morality, though valuable and indispensable, is not enough — spiritual training is also needed. Gandhi is quoted to the effect that the truths common to *all* religions should be taught to *all* children to promote a friendly spirit among them. The fundamental principles of ethics common to all religions should also be taught to all students. Although there is no state religion, because the state must respect everyone's right to approach the Unseen as it suits his capacity and inclination, "the fundamental principles of the Constitution call for spiritual training". After stating that the absolute religious neutrality of the state can be preserved if in state institutions what is good and great in every religion is presented, and "*what is more essential, the unity of all religions*", the Commission makes four specific recommendations. All educational institutions should start work each day with a few minutes for silent meditation. In the first year of the degree course the lives of such great religious leaders as Gautama the Buddha, Confucius, Zoroaster, Socrates, Jesus, Samkara, Ramanuja, Madhva, Mohammed, Kabir, Nanak and Gandhi should be studied. In the second year students should read selections of a universalist character from books like the Bhagavadgita, the Dhammapada, the Zend Avesta, the Old Testament, the Gospel according to St. John, the Koran and the Guru Granth Sahib. In the third year the central problems of the philosophy of religion should also be considered.

The Commission has grappled seriously with an extremely difficult problem, yet there is something pathetic about this sincerity. It is right when it says that the fundamental principles of the Constitution, in which a program of democratic idealism is implied, call for spiritual training. Moreover, in a country like India with its numerous religious divisions, tolerance and mutual friendliness are a life-necessity. Yet, to combine religious neutrality with a spiritual training which is determined by a view of religion presented honestly, but wrongly, as the sole valid syncretistic conception of religion, is the squaring of

the circle. In the view of the Commission, the most essential element in religious education is not the teaching of what is great and good in all religions, but *the unity of all religions*. This betrays the fact that the primary motivation for this religious education is to be found in the realm of religio-cultural policy and not in that of pure education and truth.

Syncretism and Christianity

Although not explicitly formulated, there are some passages in the Report which imply an inability to subsume all religions under this syncretistic religion and an unconscious recognition of its inherent limitations. These passages all refer implicitly to Christianity, although sometimes without mentioning it. In the description of the all-embracing, all-harmonizing, universal religion (p. 298), there is this sentence: "If religion concerns itself with peculiar historical events, there is not much meeting ground among followers of different religions, who adopt different historical events as their religious basis." If there is any religion to which this implied repudiation of history is unacceptable, it is the Christian faith with its essentially historical bias. Moreover, the Report betrays the impotence of the rationalist creators of a so-called universal religion to understand or meet the Christian case, or even those of Islam and Judaism. When the study of great books is discussed, it is striking that although selections from the Old Testament are commended, from the New Testament only St. John's Gospel is given a place (p. 302). It is admitted because, rightly or wrongly, to the mind of the writers it is mystical, and therefore is congenial with their rationalist mysticism.

Christian missions and their educational work are mentioned with appreciation, and it is stated that even in the new conditions they will be encouraged to continue their valuable work and to teach the Christian religion to those who desire to learn it (p. 303). It is made clear, however, that the Commission hopes that this education and instruction will develop in an artificially irenic atmosphere of "as much harmonization as possible". This would rob the Christian faith of its essential substance.

This section of the Commission report which deals with religious education shows the peculiar Indian form of the dilemma in which secular democracies find themselves at the present time. They all need spiritual training and religious and moral vitality for their youth, and they are caught in the conflict between this imperious need and their official declarations of religious neutrality. In the light of this universal problem, for which no satisfactory solution has yet been found, especially in multi-religious and multi-confessional countries, it must be concluded that the Commission's chapter on religious education is essentially weak, but that this judgment must be made in a spirit of self-criticism and charity.

THE STUDENT WORLD CHRONICLE

De Civitate

THEOLOGY AND POLITICS

The following document is the report of the Commission on "Theology and Politics" from the W.S.C.F. Theological Students' Conference held at Stein-bei-Nurnberg during the summer. The Commission was made up of theological students from several different countries; its leader was Dr. Wolfgang Schweitzer of the Study Department of the World Council of Churches. It is hoped that this report may be useful as a study outline, not only for theological students, but also for other groups in the Federation who may be discussing Christian political responsibility in the present world situation. A document on another aspect of the same theme, entitled "The Christian and the S.C.M. in the World Struggle", which formed the basis for discussions at the Federation Political Consultation held at Bièvres, France, in August, is now in the process of revision, and will soon be published as a Federation Grey Book.

Introductory Remarks

Since we have in general followed the study outline which had been prepared for our meeting, the report contains :

- a) The outline as it has been revised on the basis of our discussions. This is followed by :
- b) Some general remarks on this outline indicating mainly on which points the outline would have to take a different form if the whole problem were approached from another point of view.
- c) A brief account of some highlights of our discussion.

All this is meant as an invitation to take up the same problems in similar study groups, problems which we could only raise and not solve in so short a time.

A. STUDY OUTLINE

I. *Christian Responsibility in the Political Realm*

1. The prophetic function of the Church is to be performed by every individual Christian as well as by the Church as a whole.
 - a) What was the function of the prophets in Israel ? The difference between their situation and ours ? e. g. consider the political aspect of Amos' prophetic message.
 - b) The significance of the gift of the Holy Spirit : is every Christian and the Church as a whole called to exercise the function of the prophets ?
 - c) In every existing society (not only in Israel) ?
2. Why are we responsible ?
 - a) What have we to say about "Christian" pessimism ?
 - b) The danger of optimistic illusions (the coming Kingdom of God replaced by a Christian Utopia).

In order to answer these questions we now turn to the Bible.

II. *Preliminary Fundamental Considerations*

1. Our basic question reads : "What light does the Bible throw on the realm of politics, and what are the conclusions we should draw from it in facing political problems ?"
 - a) It is thus suggested that we use the Bible as the primary norm in our discussion.
 - b) We do not start with historical research.
 - c) Nor do we start with a pragmatic analysis of the present situation (except for illustrative purposes). Our purpose is rather to arrive at the present situation by exploring the way "From the Bible to the Modern World".
2. How can the Bible help us in our perplexities in political matters ?
 - a) Certainly not in a literalistic way (looking for proof texts) : by such methods any political concept could be proved to be Christian : monarchy, democracy, communism !

- b) We need a key to the Bible, which means — we have to take its message as a whole.
 - c) What is the centre of the biblical message? If we put the question in this way, we have to modify question 1: "What is the Relation of the Biblical Message of Christ to the Realm of Politics?"
 - d) The problem of interpretation. We know this message only from individual Bible passages, but cannot interpret them except by seeing them in the fullest context of the whole biblical message. We must not assume that we know the message of the Bible and thus close our minds to what it says to us in particular passages. We must in humility be prepared to let the Bible speak to us above the voice of our presuppositions. Further we must realize that Christ Himself guides us to understand His Word.
3. Our problem is a theological one in the widest possible sense. We cannot separate Christian ethics from "dogmatic" considerations, as some who disliked dogmatics altogether used to suggest.
 4. "The Bible speaks primarily to the Church, but through the Church it speaks also to the world..."

III. *Jesus Christ and Politics*

1. We start from II, 2 c) above.
 - a) This means that we do not exalt the teaching of Jesus and the Apostles or the teaching of the prophets, but see their importance in the whole context of the biblical message.
 - b) The relation between world history and politics leads us to the question: What is Christ's significance in the history of the world? How does the Bible describe the significance of Christ's Cross and resurrection in relation to world history?
2. The biblical doctrine of the two aeons: the Cross and the resurrection of Christ are the first signs of the world to come, of which the risen Christ is Lord and King.
 - a) The new world does already exist in Christ.

- b) But the old world with its God-given "orders" will continue to exist until "the last enemy" of Christ is defeated (I Cor. 15 : 26).
 - c) The Bible describes the present stage of world history as a dramatic struggle between Christ and the "powers of darkness".
3. Review of the most important biblical passages related to politics :
 Matt. 22 : 15-22 ; John 18 : 36 ff. and 19 : 11 ff. ; Rom. 13 ;
 I Tim. 2 : 1-4 ; 6 : 15, and Revelation 13 : 1-10.

IV. *The Relationship between Creation and Salvation and between Church and World*

- 1. It is important to make clear that we do not base our "Theology of Politics" only upon a theology of the orders of creation (e. g. the family, the state, etc. Matt. 19 : 6-9 ; Rom. 13 : 2) which is:
 - a) dangerous when built upon a too optimistic anthropology which overlooks the sinful state of man ;
 - b) even more dangerous when leading to a conception of autonomous "orders of creation".
- 2. The significance of the biblical "covenant of Noah" in the political realm must nevertheless be maintained (Gen. 6 : 13 ff. ; 9 : 9 ; Heb. 11 : 7).
 - a) It is not an order of creation but an order which takes into account the sinful state of man.
 - b) Its centre : man's responsibility for his fellow men.
 - c) Its relation to salvation in Christ : see III, 2 b) above.
 The love of Christ compels us to fulfil the ordinance of the "covenant of Noah".
- 3. The Church is sociologically only one of other factors in this world. But at the same time it makes Christ's coming world present here and now, through the Word and the Sacraments.
- 4. Both the Church and the world are ruled by God and are responsible to Him. But the ordinances which God has imposed upon them are different in character. From this results a God-given tension between Church and State, for example, which has both a critical and a creative significance.
 - a) The biblical view is thus not of two concentric circles, but
 - b) that of conflict or (the positive possibility) mutual support.

V. *The Christian Message in the Political Realm*

1. Law and Gospel must be distinguished from each other but they are not to be separated.
 - a) Distinction is necessary as long as this old world and human sin exist ; the State is a bulwark against sin ; it cannot fulfil its function without the sword.
 - b) Separation is impossible, because we can never preach the Law only or the Gospel only. The one would lead to despair, the other to enthusiastic illusions.
 - c) To preach Law and Gospel together means : to support God's order in this world and yet remain free from all ideologies and systems which are expressions of our human attempts to maintain such order.
2. The Christian message as the message of the Law of God.
 - a) The Law of God is the dynamic will of God.
 - b) It is temporarily embodied in commandments (like the Decalogue) which however are not legalistically binding but which must be constantly reinterpreted.
 - c) To preach the Law of God means primarily : to remind every human being — including politicians, of course — that God rules this world and that we are responsible to Him. (This implies that every tendency to absolutize any political system must be denounced !)
 - d) We shall never fulfil the Law perfectly.
 - e) And yet we must always strive for its best possible application to the shifting circumstances of world history.
3. The Christian message as the message of the Gospel.
 - a) The message of forgiveness and reconciliation as a political message.
 - b) The message of new life as a political message.
 - aa) Christian love as the fulfilment of the Law.
 - bb) "*Pecca fortiter et crede fortius!*" Even our "good" decisions will never be good in the eyes of God and will in fact do harm to some people, though they may be helpful to others. In this constant dilemma, we must in politics, as elsewhere, faithfully take the risk and act.

- c) The announcement of the Kingship of Christ as a political message :
 - aa) As the announcement of the consummation of all things in Christ's second coming.
 - bb) As the announcement of the Last Judgment ; consequently responsibility here and now is emphasized ; (in opposition to any eschatological "quietism"). Provisional aims for political activities are very important.
 - cc) The Kingship of Christ itself is not a political objective though it is the frame in which the Christian sees all life on earth ; within this frame all provisional aims are relative.

VI. *The Function of the Church and the individual Christian in Politics*

1. Christian responsibility and freedom in politics.

- a) The significance of prayer (I Tim. 2 : 11).
- b) From V. 3 c) is to be derived the great freedom of Christians to act in different ways ; but we must never forget that part of this freedom is :
- c) Freedom to serve ; freedom to suffer (Gal. 5 : 1, 13 ; Phil. 3 : 10).

2. The Christian view of the relationship between State and Church :

- a) neither theocracy
- b) nor Caesaro-papism
- c) see IV, 4 b).

3. What is the "right" form of the State ?

- a) There will never be a perfect form !
- b) All existing systems should constantly be reformed (corporate sins constantly emerge : danger of conservatism is to overlook them). What about revolutions ?
- c) The State has not to serve its own ends, but should serve man (I Peter 2 : 13, 14).
- d) The danger of party propaganda. What do we say about a "Christian" party ?

4. Christian action and advice in politics.

- a) The Christian obligation to give concrete advice in politics can only be fulfilled in a limited sense. We have to avoid two opposite dangers : either to become too much identified with a given political system or to remain too abstract or theoretical.
- b) No Christian can escape his obligation to take an active part in politics (see also VI, 6 below).
- c) The problem of political activities of pastors : the pastor can become a member of a parliament or the like only if this does not cut him off from certain members of his congregation who may be deeply opposed to his party or even be oppressed by it. In certain circumstances pastors who belong to different political parties could very well, as members of a parliament, demonstrate the Christian freedom in politics.

5. The big question : what do we say about war ?

6. The Christian politician :

- a) knows that he needs forgiveness ;
- b) constantly strives for better solutions of existing problems (using the best possible expert knowledge) ;
- c) must be audacious, as faith always ought to be.

* * *

B. SOME GENERAL COMMENTS ON THE OUTLINE

I. The doctrine of the two aeons.

There was a distinction of emphasis in the groups :

- 1. Those who affirmed that the new world was already present in the Incarnation, Cross and Resurrection of Jesus Christ. The victory over the old world is complete though hidden.
- 2. Those who affirmed that the Incarnation, Cross and Resurrection of Jesus Christ were the first signs of the new world. The victory over the old world is not complete, though the issue is not in doubt.

The group was agreed, however, that the two aeons were interlocked, and that it was necessary to hold this dialectical tension. Too much emphasis on either side would lead, on the one hand, to optimistic illusions, and on the other, to the abandonment of political witness altogether. The group saw the necessity of maintaining that the application of Christian ethics in the political realm was limited ; i. e. Christian ethical absolutes cannot be applied in a pure form in the relativities of political life.

For those who accepted 1. above, sections IV, 2 and 4, would be phrased in quite a different manner. Instead of speaking of the Law as derived from the "Covenant of Noah", they would say that if the Gospel was rejected, then it would operate as law. Then the relationship of Church and State is one of two concentric circles. In the same way, the order within section V would then be entirely revised : V, 3 would become the starting point, and V, 2 would be understood as the Gospel operating as law.

- II. The answers to I, 1 b) — "Who has to speak for the Church ?" will differ according to our different conceptions of Church order. In some sense it is sure that every Christian is called to give witness in word and *deed* (not to be separated one from another !)
- III. Some preferred to speak of the authority of the State as finding its expression as the will of the people. Others tended to think of the State as something opposite the citizen. This is a difference of cultural background, rather than a doctrinal disagreement.

* * *

C. SOME HIGHLIGHTS OF THE DISCUSSION

- I. The work of the Commission could not cover everything the outline contains. It did however provide a framework useful for this kind of discussion.

At a number of points we had detailed discussion, an example of which was the devoting of almost one whole session to a biblical study of the race problem. This proved helpful as a demonstration of the method of studying political problems in the light of the Bible.

- II. Our discussion revealed clearly that a basic question for Christian action in the political realm is that of the relation between eschatology and ethics — as indeed it always has been when biblical theology was taken seriously. In our discussion this problem took the form of the relation between the two aeons.

All members saw the relevance of this issue for our political ethics, but some found it difficult to understand its implications. This certainly needs further study. Nevertheless the two prevailing views (see above B, I) could be reconciled with one another when we opened the Bible. We all accepted the biblical teaching that Christ was Lord of the world, while at the same time this same world is still sinful. Hence we find ourselves in a tension in political life, which makes easy solutions impossible.

This tension which at first sight may seem embarrassing to the Christian is actually a source of great relief, since it frees us from identifying the Church or Christianity with any particular political system.

To some members of the group coming from countries where the Church has aligned itself with a conservative political system, this insight was of special value and relevance.

In opposition to those who identify the Christian message with particular political aims, we had to stress and all agreed that Christian goals in politics are always provisional.

- III. Some of the group felt it important that not only the preaching of the Law has political significance but also that the preaching of the Gospel is always a political factor when expounded in its fulness. The response of the Christian to the Gospel in word and deed will always be a political factor in the world in which he lives. Christians are therefore not only politically responsible because they are citizens of a State, but much more so because they are Christians, having received the Holy Spirit "who spake by the prophets".

We discussed a number of practical questions which Christians have to face in political life today. For example, the question whether ministers should be allowed to become members of parliaments and whether Christian parties are desirable or not. In discussing those problems, we realized again and again that there are no ready-made answers. The action depends upon a decision made under the guidance of the Holy Scriptures in the concrete and peculiar circumstances which confront the Christian in political life.

De Universitate

I. AN EMERGENCY UNIVERSITY IN INDONESIA

AUGUSTINE L. FRANSZ

The work of any university in any war is difficult ; research and study must go on with decreased staff, equipment and student body. In Indonesia we not only had to carry on the work of the Faculties under war-time conditions, but we also had to build a university. This article, written in collaboration with Professor Dr. H. Johannes, who helped to build the Gadjah Mada University, is an effort to tell briefly the story of university life in Indonesia during the struggle for independence. Most of the material has been taken from a booklet, *The Medical Faculty — Its allied departments and its relation to the national university of Indonesia*, prepared by the Ministry of Health of the Republic of Indonesia. The author is fully aware of the incompleteness of the article, both as to historical facts and to their interpretation. Under pressure of time we have had to make use of what was at hand without searching for more facts or giving more thought to them.

The beginning of the National University

Soon after the proclamation of the Republic of Indonesia, in August 1945, the Ministry of Health ordered the immediate re-opening of the Medical Faculty in Djakarta (formerly Batavia) and the Surabaya School of Dentistry. It was also decided that as soon as equipment and staff could be found, other colleges should be established, all of which would form part of the National University which was to be founded. However, owing to the political situation it was not possible to open the School of Dentistry in Surabaya, and it was clear that the order to open the other branches of the university — the Faculties of Law and Literature in Djakarta, Engineering in Bandung, and the Agricultural and Veterinary Colleges in Bogor — would have to be carried out as quickly as possible.

At the end of 1945 all the movable equipment of the Dental School was taken by the staff from Surabaya to Malang where the School was re-opened. A clinical section of the Medical Faculty was also established there by the doctors who had taught in the Medical School at Surabaya, assisted by some Malang doctors. In March,

1946, another branch of the Medical Faculty was opened in Solo and a pre-clinical section in Klaten, a town between Solo and Jogjakarta. The Djakarta Faculty supplied some equipment and teaching staff for the two new branches, but the doctors already living in Solo and Klaten worked with them in the common cause. Six months later Faculties of Pharmacy and Agriculture were added to the Medical Faculty in Klaten, and a pre-clinical section set up in Malang. Faculties of Law and Engineering were established in Jogjakarta in February 1946.

Here then was the beginning of the National University we had planned. It had not been easily accomplished — we were short of staff, short of equipment, short of drugs, short of everything except determination and initiative. Some books and equipment had been sent to the new branches from Djakarta, and a little had been saved from Surabaya. Some had come from private collections and a few books were sent to us from friends abroad. But all this was not enough. We had to make most of our equipment ourselves, or else do without.

In all this work the students played a very important part. They helped the staff and employees to move, set up and arrange books and equipment, and shared in the never-ending task of improvisation and repair of previously discarded equipment. At no time did we have to press for the assistance of the staff or students — we were all united in the determination to overcome the tremendous difficulties and to develop a university which could provide the training so essential to our country's welfare and progress.

A war-time university

We were scarcely settled in our new homes when the Dutch launched a military attack upon the Republic. Malang was occupied and on July 21, 1947, all schools were closed. Many students joined the fighting forces, but a number of medical and dental students continued their studies in Solo and Klaten. Once again staff and students, working together, saved what they could from the Malang colleges and transported it to other areas. Equipment was added to the Faculties of Solo and Klaten, and the Faculties of Dentistry and of Veterinary Science were re-established in Klaten. With the first Dutch attack the situation in Djakarta changed literally overnight. Republican leaders were arrested, offices were closed, and the Republican administration was forbidden. Some schools were closed temporarily, some were allowed to continue with a controlled curriculum, and others were occupied by the Dutch forces. The

Medical Faculty in Djakarta lost its anatomy, physics, chemistry and physiology laboratories, and in August 1948 the Dutch occupied the University Hospital. However, the professors continued lecturing in their own homes.

In December, 1948, the Dutch again attacked. Jogjakarta, then the capital of the Republic, Klaten and Solo were occupied, and all leaders who could be found were arrested. The Faculties in these towns closed their doors. Part of the professors and students joined the guerilla troops, either individually or as what was known as the students' group. Some of them hid in the occupied towns to take care of the university equipment and books, others joined the Indonesian Red Cross, while still others maintained contact between the guerillas outside and the illegal workers inside the towns.

But again the political situation changed. On May 7, 1949, the van Royen-Rum Statements paved the way for the return of the Republican government to Jogjakarta and for subsequent negotiations to settle the transfer of sovereignty in Indonesia. The university people knew they must move once more so that they might begin work again as quickly as possible in Jogjakarta. But this was no easy task. There was no medical equipment at Jogjakarta, but there was much valuable equipment in Klaten which was occupied by Dutch troops. The thirty kilometers between Klaten and Jogjakarta were patrolled by the Dutch, and no cease-fire order had yet been given. So students, employees and staff all turned smugglers. Carefully they transported our fine instruments in disguised packages along back roads, travelling by bicycle or on foot. Everything had to be brought in this way as far as Prambanan, which lay within the area already returned to the Republic. The journey from there to Jogjakarta was made in the comparative safety and comfort of ox carts. Fortunately the removal was successful — we suffered no attacks and were able to bring to Jogjakarta almost everything we needed immediately.

However, our difficulties were not yet over. The housing of a Medical Faculty is no small matter, and Jogjakarta was already overcrowded. The Faculties of Law and Engineering, which had been opened in Jogjakarta before the Dutch occupation, had been given temporary quarters within the Sultan's walls, but there was no room left for the medical and allied departments. But the Sultan had long been a very helpful friend to the university, and when we could find no suitable quarters he quietly told us that we could use the residence of a former crown prince of Jogjakarta. The result of the transformation of an old Javanese prince's residence into

classrooms and laboratories is surely something extraordinary. Everything possible was left in place, and the new Faculty took shape around it. Huge mirrors and life-size portraits of former crown princes still hang on the walls of the administrative department. One old ceremonial room is still filled with furniture — great carved and gilded beds, chests and ceremonial umbrellas, once used at state marriages and funerals. At the back of this room is a bare teakwood screen, on the other side of which is a new world, a new atmosphere, a new spirit of striving for a new purpose : the physiology and optics department of the new Faculty.

Gadjah Mada University

The Dutch army left Jogjakarta on June 30, 1950, and so great was the eagerness to study that the university in Jogjakarta was re-opened on November 1, 1950, before the Round Table Conference agreement had been reached, and while there was still danger of new hostilities. All the Faculties were united in one university named Gadjah Mada. The various Departments and Faculties are : Medicine, Pharmacy, Agriculture, Veterinary Science, Engineering, Dentistry and Law, a Teachers' Training College, and an Academy for Political Science. There are now more than 1,100 students at Gadjah Mada University, which still faces many difficulties, such as housing, equipment, and staff shortages, but with determination we are trying to master them. In addition to Gadjah Mada there are universities in Djakarta, Bandung and Surabaya. The Faculty of Economics in Macassar is to be transferred to Djakarta.

It is evident that our universities lack a deep consciousness of their essential function. Now they are practical institutions to train the workers which our country so urgently needs, although there are some people whose vision goes beyond this. There is no clash of religion in the universities. The standards used are not those of religion, but of ability, devotion to duty and to the country. Christian professors and students do not feel that any distinction is made between them and those of other religions. For some time the president of the Djakarta university was a Christian, and there have been four Christian professors in Jogjakarta.

Christians in the struggle for freedom

What I am going to say now I put in the form of a hesitant question rather than a statement, because I feel that, as I was not in the midst of the struggle for freedom myself, I have not the right to judge. But the question which arises in my mind is this : Is there

not a danger that those who stand in the midst of a struggle for freedom will put that cause first in their lives, before the cause of the Kingdom of God? This must have been true for many of us Indonesian Christians, and now that we are building our nation together with our non-Christian fellows, it is still a danger. However, the group of Christian students which I knew in Djakarta never lost the consciousness of being ambassadors for Christ.

Moreover, the cause of the Kingdom of God has gained much from the fact that Christian students and professors took part in this struggle — that they did not keep themselves apart. No matter how many times they sinned and fell, they did not keep themselves safe from all danger — they stood side by side with their non-Christian fellows, and in this way they preached the Gospel, a part of the Gospel which must be heard in Indonesia: that Christ did not come only for the West, but also for Asian people — that he has come for all the world, and that a real Indonesian can also be a real Christian.

May the Spirit of God enlighten all our Christians, and in a special way our Christian professors and students, to preach this Gospel in words and deeds in Indonesia, and especially in the Indonesian universities.

II. SEMINAR ON THE CHURCH-RELATED COLLEGE

“Christ’s offer of redemption is the only hope of man to grow as a child of God, in true freedom. In the Church’s task of proclaiming this Evangel, Christian colleges have always had, and will always have, an indispensable part to play. In the present world situation the Christian world community has the duty of maintaining strong and well-equipped Christian colleges at strategic positions all over the world. This should be regarded as an ecumenical task and not merely as the work of isolated and independent denominations.”

This was the conclusion reached by the twenty-seven delegates from fifteen countries who attended the Seminar on the Church-Related College, sponsored by the World Council of Christian Education and the World’s Student Christian Federation, which met in Toronto during the summer. The members of the seminar included seven college presidents from six countries, secretaries of national Christian College Associations from the United States, Japan and the Philippines, teachers of languages, philosophy, sociology, biology,

mathematics, religion, psychology, medicine and history, S.C.M. secretaries and students. They represented the diverse problems of colleges in Islamic countries, colleges facing the pressure amounting to persecution of Roman Catholic cultures, colleges competing with huge, richly-endowed state universities, colleges free to determine their own curricula and those tied at every turn by a secular government or a larger university of which they form part, colleges in communist-dominated areas, and those controlled by foreign "absentee" Boards. The four Commissions into which the seminar divided looked at the church-related college from all angles — its history and purpose, the crisis which it now faces as a result of both internal and external conditions, and the problem of indigenization — and also examined such practical questions as the recruitment of faculty and student bodies, the development of curricula, and the possibilities for increased financial support ¹.

An American phenomenon

The church-related college is an American phenomenon which has been transplanted to other countries through missionary activity, which saw in it a means of evangelism and building up the indigenous churches. While some church-related colleges were founded in the United States during the colonial and early republican periods, it was in the period 1800 to 1860, in which the frontier was pushed ever farther west, that large numbers were established to provide a ministry and culture for the new communities, to increase denominational strength and to perpetuate national traditions. Only one-fifth of these have survived. Today about forty per cent of all American colleges and universities are directly related to and under the control of the churches; another twenty-seven per cent, originally established by churches, have since severed all connections with them.

The crisis in the church-related college

The Commission which studied the purpose of the church-related colleges recognized that today they are facing a crisis. Their outstanding success in the early years has not continued in succeeding

¹ These reports are to be edited and published, probably by the end of 1950, and can be ordered either directly from the Federation office in Geneva or through the headquarters of national Student Christian Movements related to the Federation.

generations. The rapid and revolutionary developments in human knowledge, particularly in the sciences, made drastic changes necessary in the point of view and attitude of the colleges, as well as in their curricula. The cult of objectivity in scientific research was carried to such an extreme that all subjective evaluations of knowledge and all loyalties to moral or traditional standards were repudiated and classed as unscientific and prejudicial to truth. The eternal perspective of religion was replaced by a secular humanism that limited value judgments to social propositions that could be demonstrated by laboratory methods and derived from existing needs and conditions. The church colleges, as well as the independent colleges and universities, have been influenced by this attitude, which discredited for many the fundamental presuppositions of the church colleges and labeled them as unscientific and impractical.

The problem of the church colleges has been further intensified by the fact that the teaching even of their Christian professors, trained in the great secular graduate schools, has been conditioned by the un-Christian presuppositions of the academic world. Moreover, in order to meet rising operating costs, some church colleges have sought financial support outside the church, and this emphasis on finances and the influence of those who provided the funds have increased the secular influences at work in the colleges. In some schools the competition for students has led to an emphasis on economic and social success and to a decreasing insistence on religious standards that have hastened the process of secularization. The action of many governments in establishing state supported schools, setting up standards and regulating curricula, and bringing all institutions of higher learning into a comprehensive program of national defense and development, has added to the problems of the church schools.

Points of crisis

As a result of all these processes and of new pressures that have arisen since the war, the seminar found that the church colleges of the world stand in a situation of great crisis at the following points :

1. *At the point of conflict with national cultures.* The most serious threat to Christian colleges today arises from the nature and demands of the resurgent national cultures of Asia and the new accent on nationalism and free enterprise in America. Whether the pressure which is brought to bear is unofficial, as in America, or represents

the expressed will of the government, as in other parts of the world, the threat is equally serious and dangerous. The pre-eminence of Christ and of the Christian ethic in church schools cannot be accepted without protest by a non-Christian social order that is fighting for its life. Even where this pressure is resisted at first, there is always the danger of syncretism at a later stage.

2. *At the point of accommodation to the secular spirit of the age.* The moral relativism of contemporary philosophy, the acceptance of the presuppositions of secular humanism and the deification of science threaten to destroy the positive nature and the uniqueness of the Christian witness in many church-related colleges. If this uniqueness is eliminated, there is no compelling reason for the existence of a church college. It is not to be wondered at, therefore, that many are asking why church colleges should exist and what purpose they serve.

3. *At the point of finances.* In the field of finance the heavy taxation of individuals, currency problems, shrinking income from endowments and rising costs and prices are seriously threatening the independence and the continued existence of church colleges throughout the world.

The challenge of ideologies

At a time when these developments within the church-related colleges themselves have reduced their effectiveness and influence, they are also being challenged from without by a group of ideologies, which are in effect religions or quasi-religions, and which use non-Christian bases for the interpretation of knowledge. There is an authoritarianism, typical of some Christian thinkers as well as of various national, ethnic and scientific ideologies, which relies upon dogma for answers to factual questions which require empirical investigation and research, and a totalitarianism which suppresses and distorts truth in the name of dogma. More subtly it may seek to organize a correct knowledge of facts around values and presuppositions which are untrue or inadequate to the universality of truth.

Perhaps the most persuasive error in modern education has been variously described as dogmatic scientism, secular humanism, or liberal rationalism. It has frequently reversed the authoritarian error by asserting as dogma the unverified proposition that there is no significant reality except that known by scientific methods. It has shared with totalitarianism and Marxism the assumptions

that human reason is self-sufficient and that education and human life may be organized satisfactorily without reference to any divine transcendent reality. The contemporary exponents of this position, while rejecting Christian presuppositions, substitute for them such alternatives as faith in human nature, in political plans, in technology, education, economic processes or the results of social sciences.

The problem of indigenization

In countries other than America there is the further problem of making the church colleges indigenous through the adaptation of their curricula, their methods and language of instruction so as to bring the essential principles of the Gospel to bear upon the whole intellectual, social, economic and political tradition of the people whom they are intended to serve. The Commission recommended that this be accomplished through such procedures as the formulation of criteria for the appraisal of the native culture in the light of Christian truth, the development of plans whereby native Christian leaders are prepared for and given participation in the work of the institution on administrative and policy-forming levels, and through continued efforts to make such institutions self-supporting. All those who have any part in the work of the colleges should be constantly concerned to safeguard the purity of their Christian witness, to expand their outreach and to maintain the bonds of ecumenical fellowship.

Dangers in church-related colleges

The Commission also recognized certain dangers inherent in the concentration of large numbers of Christian students in separate church-related colleges. It may result in a failure of Christian students to act as leaven in the world in secular universities. There is also the possibility that either the environment will be so controlled that the students will become "hot-house" products, or else at the other extreme be characterized by a completely *laissez faire* attitude. The college itself may fall into danger through allowing outside sources of financial support to influence its policy, through conformity with such un-Christian social practices as race discrimination, through sheer institutional inertia, or through failing to maintain a truly Christian board of trustees.

The task of the church-related college

While recognizing these dangers, the Commission concluded that the church college has a significant task to perform in the modern world. Its purposes should be :

1. To win, train and develop for Christ students from both Christian and non-Christian backgrounds, so teaching the knowledge and love of Christ as to challenge them and to prepare their hearts and minds for the work of the Holy Spirit.

2. To provide for its students a community which, like the Christian home, will foster and develop the Christian ideals of social responsibility and service, a centre and sense of direction, a spirit of vocation, and an understanding of the place of the graduate in the life of the local church, the ecumenical fellowship, and society at large.

3. To teach all courses of instruction so as to challenge the secularization of thought so common in the university world. Such truly Christian teaching requires a faculty which understands the implications of the Christian faith for the various academic disciplines, and which accepts the Christian assumptions of education. These assert that the world can be understood only as the creation of God ; thus nature and human life are not self-explanatory ; similarly absolute human loyalties belong to no man, group or process, but to the transcendent universal God. Man, though the creature of God, created for freedom, responsibility and love, is a sinful being : he needs to acknowledge his sin rather than project it upon his enemies, demons, social conditions or any of the many alternative scapegoats which primitive and modern societies provide. God and His Kingdom are the ends of human life and history ; when men accept lesser ends they are guilty of idolatries such as are both obvious and disastrous in modern history.

Practical recommendations

The other Commissions of the seminar studied the various ways in which these desired purposes could best be achieved. It was the special concern of one Commission to consider how, within the realm of classroom, textbooks and selection of teachers, the church-related colleges can make their unique witness. The Commission recommended that while the majority of the faculty of a church-related college should be Christians, a few non-Christian teachers should be chosen because of their gifts of personality and genuine open-mindedness. The World Council on Christian Education, the World's

Student Christian Federation and the International Missionary Council should study the possibility of a plan for a world-wide exchange of outstanding Christian professors. Christian graduate students were advised to seek out schools where the best possible academic instruction can be secured under the guidance of an outstanding Christian professor. A list of such professors should be made available to students. In the matter of curricula the Commission felt that the church-related college has a peculiar responsibility in building up curricula which seek to develop well-rounded personality and which emphasize a comprehensive and unified view of life.

Another Commission which studied the worship life, the imparting of religious knowledge and the function of the S.C.M. in a church-related college, saw as the single most important task of such a college the developing of a sense of Christian community. To this end it recommended that there should be daily or periodic assembly of the college, and that the college family as it comes together should relate itself to God through worship. It suggested as a minimum requirement for courses in the Department of Religion an orientation course for all freshmen on the Christian world view, a required course in Bible, and elective courses on such subjects as Christian denominations, comparative religion, history of Christianity, etc. While the Commission favoured student participation in the church and student movement of his own denomination, it recommended also the establishment of a united student Christian fellowship on the local campus. Except in some unusual situations, it felt that it was inadvisable to organize student congregations or to employ college chaplains, and that the local congregations and pastors should be encouraged to take an active and practical interest in the life of the college and its students. It emphasized the importance of a Christian faculty composed of spiritually enkindling teachers who should develop leadership and fellowship among the students and see spiritual counselling as a normal part of their job.

The fourth Commission concerned itself with problems of organization and administration in church-related colleges. It stressed the need for governing boards which represent adequately the churches and the Christian teachers, and which are sufficiently broad based to guarantee breadth of outlook. In colleges administered by mission boards it is imperative that the best possible use be made of all available talent, among both foreign and national workers. In the realm of finances, the Commission recommended the establishment of an expert international Christian educational committee which would study, in the light of the limited financial resources available,

the whole question of Christian colleges everywhere, and determine where there is the greatest need for their development or strengthening. The importance of a system of sabbatical leaves for all college staff, of refresher courses in the Bible for the faculties of individual colleges or groups of colleges, of adequate library facilities, and of the careful selection and limitation of the student body were all stressed. Recognizing the importance of secondary schools in determining the bent of a student's character and outlook on life, the Commission commended all efforts by church-related colleges to include secondary school teachers and students in their work, such as the practice adopted by some Christian colleges of providing an opportunity for boys and girls to spend an orientation week in the colleges during their last year of school.

An ecumenical task

In looking at all these questions the Commission stressed the fact that they must be faced in an ecumenical spirit, from the point of view of the world Christian community, and not with a denominational and provincial outlook, because secularism and other non-Christian forces to be combatted are very strong. All churches and denominations should jointly make a gigantic effort to find the personnel and money required to enable these church-related colleges to maintain their Christian witness in the world.

A BRITISH-NETHERLANDS TRAVEL DIARY

by KYAW THAN

Most of the passengers were rocked to sleep not long after the night train to Paris shunted out of the Geneva station. However, sleep during travel, especially in unfamiliar countries, is not deep, and I suddenly heard someone climbing down from the berth above mine. I had already been awake for some time when a kind neighbour announced that we were approaching Paris. To miss my train connections would upset my whole day's schedule, so I dressed hurriedly, jumped from the train as soon as it stopped, rushed to the metro, and drew a breath of relief as I boarded the Calais-bound train at Gare du Nord. The cold autumn morning air was something of a shock to a person from the tropics, but the exercise enabled me to ignore it, until the cold draughts on the English Channel made me more acutely aware of the change from the Swiss sun I had enjoyed at the Ecumenical Institute at Bossey to the British fog. Nevertheless, the drop in temperature was more than compensated for by the warmth of spirit displayed by the British S.C.M., and it was cheering to meet some members of the staff around General Secretary Alan Booth's hospitable fireside.

The week-end at S.C.M. headquarters was dotted with sessions of the Overseas Committee which, in seeking to bring foreign students more closely into the life of the Movement and to emphasize the missionary concern among its members, is touching the heart of S.C.M. outreach work — if not the heart of the S.C.M. task itself. This work reminded me of how easily S.C.M.s can sometimes become so involved in their devotional and study routine that "the stranger within the gates" is overlooked. Cultural, social and psychological factors come into play, and often the lonely overseas student can say with Bacon that "a great city is a great solitude". A period of fellowship in a circle of students from both London and abroad at the home of Murray Haggis of the Overseas Committee gave me a glimpse of the spirit behind the earlier discussions of this Committee. Sometime later I also had an opportunity to meet with an S.C.M. group at King's College, London University, where the British students were especially kind to an Asian Secretary, for I was told that I had a larger audience than the General Secretary of the Federation when he visited the college!

Trafalgar Square and Westminster Abbey

During a free evening between the sessions of the Overseas Committee a group of us went out to see the lights of London. It was October 21, Trafalgar Day, and Trafalgar Square was thronged with people. The playing fountains, the floodlit statue of Nelson, and the wreaths placed round the base of the monument by the different nations all added lustre to the occasion. As we scanned the wreaths the short script on one card caught my eye. The wreath had been placed there jointly by France and Spain! Who would have dreamed a century and a half ago that on such an anniversary France and Spain would lay wreaths on the monument of Nelson. It was interesting to recognize the refreshing points in history — to see how its course is not all conflict and enmity, but is also punctuated by such moments of 'grace', reconciliation and the rejoining of the broken links of friendship.

On Sunday evening I attended Evensong at Westminster Abbey. It was my first visit and I noticed with interest the scores of monuments to the great men of the past. The Australian Bishop built his sermon on the eternity of God round the Corinthian text, "The things which are seen are temporal but the things which are not seen are eternal." As the words rang out across the aisles and rose to the high-vaulted domes, I remembered the lines of Shakespeare whose tomb lay only a few paces away: "The cloud-capped towers, the gorgeous palaces, the solemn temples, the great globe itself, yea all which it inherit shall dissolve... and our little life is rounded with a sleep..." The opening of the sermon recalled to my mind the Buddhist philosophy which pervades the society of my own land and which centres on the concept of "samkhara" — impermanence. But the closing brought home the vivid distinction between the spirit of the Corinthian text and "samkhara", for while "samkhara" ends with "nirvana" — approximately "the ultimate dissolution of everything" — the Gospel draws man out of this impermanence and tendency to nihilism and points him towards eternal life beyond. It was stimulating to realize that the Christian's recognition of the finiteness of humanity and this conflict-and-destruction-ridden world leads not to resigned frustration but to faith in and praise of the infinity and eternity of the Almighty.

To Cambridge and the 'red-brick' universities

Soon I was on the move again, and after my damp days in London it was refreshing to see sunny Cambridge. The beauty of the setting, the intellectual climate and the sanction of history, as it were, all found in me a most appreciative visitor. Cambridge seemed to me to be a

centre of interesting juxtapositions. Alongside the emphasis on faith as seen in the forms of devotional life integral to the colleges, the formal saying of grace at meals, and the content and procedure of the graduation exercises, one finds the exemplary science departments demonstrating the place of reason in the Cambridge setting. Then while breathing an atmosphere of 'remoteness', one also sensed an air of 'relevance'. The old Celtic lanes turned my imagination back to the days of the pre-Christian era, while my first glimpse of television brought me back abruptly to the twentieth century.

At Selwyn College the chaplain stammeringly confessed his shock at my youth, but it wasn't long before I found in him a helpful informant, guide and friend, who did his utmost to make my brief stay at Cambridge, where I met with several S.C.M. groups, most profitable. When I left for Manchester he very kindly took me to the station, gave me exact directions for changing trains, and told me he had written to the chaplain at Manchester who would meet me at the station.

As the train steamed into Manchester I was immediately aware of the great contrast between it and the serenity of Cambridge, and of the totally different atmosphere (and I speak literally at this point). Thousands of funnels and chimneys, small, medium and large, were belching thick black columns of smoke. As I stepped down on to the platform my respiratory system at once registered the change, as half-choking, I looked around for Hugh Pierce Jones, the chaplain. But he had expected me by another route and for three hours waited in vain at another terminus. It was a weary, hungry, and probably half-disgusted chaplain who returned to the university room, to find that I had been welcomed and introduced by the S.C.M. president and was already speaking with the group as scheduled. I was greatly distressed — but what can a poor stranger do but follow route directions as given him? After supper Hugh and I visited another group of students, and I spent the night at Toc H Mark IV, residential quarters of some students, the chaplain and others. I saw the university, situated right in the centre of the city life. Most of the students come from the homes of industrial workers in the district. There are no chapels on the campus, and when classes began the next day I was at the university to see the rather small S.C.M. room crowded to the doors during the short devotional period which was led by a girl student. While one cannot help but appreciate the special advantages for spiritual nurture provided by colleges like Cambridge, one must also recognize how extremely important and difficult is the witness these students in red-brick universities are making in their liberal, secularist environments.

The same admiration was evoked in me as I saw Margaret Ogilvie, secretary of the Liverpool S.C.M., work with her colleagues at the

University of Liverpool. Academic buildings and residential halls were not close together, and as I spent the night with some students at St. Aidan's, I realized the long distances which some of them came to attend the university. Since many students have to stay at the university until the day's classes are over, the S.C.M. as I saw it was providing valuable activities for those whom it contacts during the odd free periods between classes and seminars. During the few hours I spent in the S.C.M. room I was interested to see its busy life. After the meeting of a group on race relations, some students returned to their classes while a fresh group came in for the meeting at which I was glad to give them a few glimpses of S.C.M. life in the Southeast Asian student communities. Yet another group came for a scheduled Bible study circle, but as our group discussion lasted longer than had been intended, they joined with us instead. One student who came to the group was born in Burma, and later at St. Aidan's, after the warden announced my presence for the night, a couple of residents who had formerly lived in Burma came in to join the fireside talk I was having with three S.C.M.ers before going to bed.

The Welsh and Dutch universities

We had gone from the university to St. Aidan's by the railway under the bed of the river, but the next morning my friend suggested that we go to the Liverpool station by ferry in order to see the surroundings. But it made very little difference, for the Mersey was enveloped in so thick a fog that the ferry had to steer its course by radar. A five-hour rail journey brought me to Bangor and Doris Jones and Vernon Thomas, the friendly and charming secretaries of the S.C.M. in North and South Wales respectively. The Welsh colleges were celebrating Federation week. On our way to the university my ears were initiated into the rolls and turns of the Welsh language through the conversation that went on between a pastor and my two companions. True to the words of the Welsh chaplain at Manchester, I found myself in a country almost totally different from England proper. One evening as we drove through the dusk the car headlights picked out strange inscriptions on archways and culverts which, I was told, were demanding in the Welsh language "home rule for Wales". No less interesting was the setting of the Welsh colleges which to some extent are in a class by themselves, and I felt they were a happy medium between Cambridge and the 'red-brick' colleges.

Special gatherings of students and addresses by leading churchmen marked the observation of Federation week by the Welsh colleges. I was grateful for the opportunity which was given me to speak to

the group at Aberystwyth, for during such a week, when local student communities turn their eyes towards Movements abroad, the presence of a Federation secretary from the other side of the world helped to make the universal Christian fellowship more real. In my contacts with local S.C.M. members I was happy to meet several other students from Asia. At Aberystwyth some students from Malaya came to the meeting, and for several Asian students the S.C.M. at home was first discovered during their studies abroad. On the other hand during Federation week the eyes of the Welsh students were turned towards their fellow students of other countries, and the universal Christian fellowship became more real than before.

Two Asian 'versions' of the Federation converged on London as I returned from Wales to find my colleague, K. H. Ting, at the Student Movement House, and he accompanied me to the station when I left for the Netherlands. As I had been travelling by land for some time I found the strip of sea between Harwich and Hoek van Holland a bit trying as I hung on and tried not to roll off my bunk. With the dawn sleepy-eyed voyagers trudged through the customs shed and tried to catch a nap on the train before it started for Amsterdam. Mr. Tumbalaka and Mr. Siregar, two Indonesian students, were waiting for me at the station, and the former told me that he had taken precautions not to miss me as his cousin had done in the Djakarta airport in February when I visited the S.C.M. in Indonesia. A committee of Indonesian students came together in their chairman's flat to tell me about my program for the next few days and also to give me a general picture of their work. Moving among predominantly Indonesian groups, spending some time in an Indonesian home, and meeting some Muslim students who at times would strongly insist on the retraction of some words of their friends which seemed to them to infringe upon some tenet of the Islamic faith, I felt as if I were right back on the Indonesian islands. Apart from the S.C.M. talks, the burning issue among Indonesian students at the time of my visit was the discussions on the status of Irian (formerly New Guinea), and among the Indonesian delegation coming to The Hague was the one-time chairman of the S.C.M. in Indonesia. In fact, wherever Indonesian students were gathered, I was almost sure to find a member of the delegation who would give students an opportunity to ask questions about their mission. It was a member of this delegation who took me in his car to Woudschoten, headquarters of the Dutch S.C.M., (the N.C.S.V.).

No less heart-warming than the Indonesian welcome was that extended me by the Dutch students. Wim Wesseldijk, with whom I had shared a room at the Federation summer conference at Bièvres, had himself arranged to put me in touch with the different S.C.M.

branches. Woudschoten, situated in a secluded wood not too far from the city of Amsterdam, provides an ideal centre where students, church groups and committees can get away from the whirl of routine for periods of spiritual refreshment. During my short stay there students came from Amsterdam and Wageningen to hold their retreats. On other days I went to Utrecht, Rotterdam, Delft and Leiden. Fortunately the journeys between these centres were not long. On some days I met with one group in the morning, with another during their luncheon meeting, and with yet another in a different place for supper.

In the midst of this heavy schedule there were also moments for reflection and registering deeper impressions. Pamphlets and gay banners across the roads announcing "Appel-week", a week of Christian testimony and witness in the universities, greeted me as I arrived at Delft and gave me the impression that something really vital was happening there. No less impressive, yet in another way, were the few moments I spent in the Delft New Church beside the grave of William the Silent, that devoted figure whose life speaks so eloquently in Dutch history, and at Utrecht, as I entered the university hall where the republic was proclaimed during the days of the birth of the independent Netherlands.

While at Rotterdam I visited the grounds of the Economics faculty and the students' fellowship centre named "Koinonia". The name had a special appeal for me. During my short stay in Holland I had had some contact with Dutch, Indonesian and Chinese students. In Britain I had met Africans, English, Welsh and Asians. No one could deny that they all hold different views — sometimes extremely different views. But essentially they are all united in the fellowship of the S.C.M. In this "koinonia" they are making a living witness to the Gospel, and the fellowship itself is a manifestation of the Word which they proclaim. My tour brought me a new understanding of the connection between "koinonia" and "kerygma" — the fellowship and the Word — which I could not have gained through any reading of theological works.

BOOK REVIEWS

HERE I STAND : A LIFE OF MARTIN LUTHER, by Roland H. Bainton. Abingdon-Cokesbury Press, New York. \$4.75.

LUTHER AND HIS TIMES, by E. G. Schwiebert. Concordia Publishing House, St. Louis, Mo. \$7.95.

"There is a proverb," says Luther in his *Open Letter on Translation*, "that 'the man who builds along the roadside has many masters', " or, to exercise the translator's freedom which he recommends in the same writing, many "side-walk superintendents". And, he adds, "So it is with me." From his own time to the present Luther has had many who would alter his manners, revise his writings and generally correct his work. It is no surprise, however, that he has attracted this attention. Instead of building along the roadside, he began his work in the centre of a main intersection and there was never anything very secret about what he was doing. When he stood before Charles V and the other high political and ecclesiastical figures at the Diet of Worms, he became the popular symbol of the whole complex of religious, political and social stirrings of the German people, restless against foreign interference and aspiring to relative national autonomy. When he expressed himself, his views, fresh from his lips or pen, were rushed (often uncorrected and without permission, much to his annoyance) through the presses and into the hands of eager readers far and near, not the least of whom were his theological opponents in the universities of Louvain or Paris, or the papal curia in Rome. Not even his home was a sure refuge. As he sat at table devoted students took down almost every jot and tittle — good and bad — of what he said, the bulk of which comprises more than six thousand entries in the Weimar edition of his works, an edition, incidentally, which numbers over eighty thick, large volumes as a testimony to his prodigious literary efforts.

There is, then, very little which we do not know about Luther. We have access not only to all of his public failings and shortcomings but most of his petty domestic frailties as well. And when it is considered that the size and the location of what he built not

only attracted the comments of idle passers-by but permanently diverted and altered the course of the religious, intellectual and political traffic of Europe, it is not difficult to see why Luther is such an engaging, fascinating, and often controversial personality; that he has remained so up to the present time is a further indication of his very great stature as a man and as a thinker. Partly, too, as a result of this exposed and crucial position, wildly contradictory views are held about him. On one side, there is an abundance of hagiographic material treating Luther as a shining saint of unrelieved wisdom and virtue. On the other, he is painted as a debauched and scurrilous heretic, demonic in his energy and immoderacy. Gradually, however, careful scholarship is correcting distortions on both sides. The derogatory outbursts of the ill-informed Inge and Wiener, "Luther—Hitler's ally", school are fortunately largely rumblings from the past. Even among the Roman Catholics, the Denifle and Grisar vilifications represent a back-water and there is a tendency to interpret Luther in a conciliating mood, going so far as to accept him as a necessary and misunderstood "reformer". The books of Professor Bainton and Professor Schwiebert are further contributions to this long-overdue corrective trend in the understanding of Luther — the man and his times.

Schwiebert's large volume is both specialized and comprehensive in its approach. It deals with "the times" of Luther as well as going into considerable detail in discussing finer points of Continental Luther research. As such, it will probably be primarily useful for advanced students and in theological colleges. Whereas one may doubt the relevance of some of the vast amount of material which Dr. Schwiebert has laboriously compiled, for instance his detailed descriptions of Wittenberg at the time of the Reformation, at other places his industriousness seems more fruitful and to the point. In giving the setting and background for the Leipzig debate between Eck and Luther, he presents us with a real sense of the flavour of the meeting, from the Leipzig professors having to be awakened after Carlstadt's tedious expositions to the general excitement of the gathering epitomized by Duke George's ejaculation "the plague!" when Luther unconsciously fell into Eck's trap and defended some of the condemned theses of John Hus.

It is *Here I Stand: A Life of Martin Luther*, however, which will especially commend itself to the readers of *The Student World*. One of Schwiebert's assertions — that only a Lutheran can write a good book about Luther — is refuted by Professor Bainton's vivid biography. It combines a depth of scholarly background with a delightfully lucid style and a humorous, sympathetic manner which fully

justifies its reception of the handsome \$7,500 Abingdon-Cokesbury Award. Richly illustrated by contemporary woodcuts, engravings, and satirical cartoons, some reproduced by Professor Bainton's own hand, it is a popular study in the best sense of those terms. The layman will find himself carried along from page to page as though he were reading a first-rate novel, and the scholar will not be disappointed by the solid treatment of the basic historical issues. Professor Bainton's students will be pleased that the lively spirit of his artful and imaginative lectures has been transferred so happily to the printed page. This is a book which deserves the old academic recommendation: "Sell your blanket and buy one."

The author points out at the beginning of his work that the "first endeavour must be to understand the man". This aim he has achieved with rare psychological insight and fine artistic skill. Dwelling only momentarily on the side-lights of Luther's career, which have distracted so many of his biographers and stretched their works to unreasonable limits, Bainton has gone directly to the heart of the matter and given us a penetrating and sensitive human sketch. He has made no plaster saint out of Luther, but neither has he permitted the defects and mars of the man to obscure the true nature of his rough and ready sanctity. His fair and acute treatment of Luther's position in the Peasants' War is a particularly impressive example of this.

Luther's character is also exhibited by contrasts to the contemporary reformers he "might have been". One sees Carlstadt — narrow, radical, harsh — leading the forces of legalism and iconoclasm, confronted by the conservative, temperate Luther, seeking in his *Eight Wittenberg Sermons* to retain all that is best from the past and conform it to the present. Or the learned Erasmus, in revulsion against the crassness and fraudulence of the Roman hierarchy, but almost equally revolted by Luther's impulsive actions against it and his thorny theological dialectic, saying, "I have sought to be a spectator of this tragedy", while the Reformer moves persistently on.

But, as Professor Bainton points out, the difference between Erasmus and Luther is not only found in the academic detachment of the one as compared with the decisive activism of the other; it is also found in the compassion and delicacy of Luther's spiritual apprehension as compared with Erasmus's cold intellectualism. For Luther the gospel is "*non miracula sed mirabilia*"; it is this sense of childlike wonder that separates Luther from so many of his fellow Reformers. "If thou couldst understand a single grain of wheat, thou wouldst die for wonder!" Erasmus sees none of this.

He beholds these wonders "like a cow staring at a new door". As Luther points out, "Oh, what fine, fair, happy thought would man have had were he not fallen! How he would have meditated upon God in all creatures, that he should see in the smallest and meanest flower God's omnipotent wisdom and goodness!... Surely the contemplation of the whole creation, and especially of the simplest grasses of the fields and the adornment of the earth, proves that our Lord God is an artist like unto none." It was this same thing that ultimately turned him against the rationalist Zwingli, and prevented any deep understanding between them. "You have a different spirit..."; this comment of Luther's is the real key to the failure of the Marburg sacramentarian discussions. Both the Zwinglians and the Roman transubstantiationists were — from quite opposite directions — trying to rationalize and logically define something which was for Luther in the last analysis a matter of mystery, an impenetrable wonder.

Professor Bainton's portraiture of Luther's home life also gives a helpful insight into the vivacious humanity of the man. He was scornful of the Roman exaltation of the "religious" vocations and the implied depreciation of the merit of ordinary work. In one of his sermons he says, "Quite possibly Mary was doing the housework when the Angel Gabriel came to her. Angels prefer to come to people as they are fulfilling their calling and discharging their office... See how purely she leaves all to God, and claims for herself no works, honor, or reputation. She behaves just as she did before any of this was hers — seeks no greater honor, is not puffed up, vaunts not herself, calls out to no one that she is the mother of God, but goes into the house and acts just as before — milks, cows, cooks, scrubs the kettles, and sweeps the house like any housemaid or housemother in the most menial tasks." In spite of marrying somewhat late, Luther took quickly to marriage and thoroughly appreciated the graces of domestic life. He often jokingly addressed his letters home in this manner: "To my beloved wife, Katherine, Mrs. Dr. Luther, mistress of the pig market, lady of Zulsdorf, and whatsoever other titles may befit thy Grace." Or he would fondly tease "Kathie", as in one of his last letters: "We thank you most sincerely for your great anxiety, which would not let you sleep; for since the time when you began to care for us the fire wanted to consume us in our lodging, just by my door, and yesterday a stone almost fell on my head, and came near crushing me, as in a mouse-trap... I really am anxious; for if you do not cease worrying, the earth will swallow us up, and all the elements pursue us!" But, Professor Bainton points out, he had his complaints: "Good

God, what a lot of trouble there is in marriage! Adam has made a mess of our nature. Think of all the squabbles Adam and Eve must have had in the course of their nine hundred years. Eve would say, 'You ate the apple', and Adam would retort, 'You gave it to me'." Yet for all that he wouldn't exchange his place "for the riches of Croesus", and, says Professor Bainton, what higher compliment could he pay marriage than to call Paul's Epistle to the Galatians "my Katherine von Bora"?

It is in dealing with Luther, the theologian, that *Here I Stand* is somewhat less satisfying. The dismissal of Luther as the unlettered "peasant" or an "amateur theologian" is fortunately largely a thing of the past; through the immense Continental research such as that of Boehmer and Holl in Germany, Aulen, Bring and Nygren of Sweden, Prenter of Denmark, and Watson's *Let God Be God!*, which makes some of these findings available to us in English, Luther has been established as a constructive and coherent thinker who must be considered one of the great theological Fathers of the Church. It is somewhat disappointing, therefore, to find Professor Bainton speaking of Luther as "above all a man of religion", or stating that "religion was for him the chief end of man, and all else peripheral". The word "religion" may be used here in a special sense, but it has in common usage an unhappy theological connotation which would hardly be consonant with Luther's emphasis on the centrality of faith versus a general piety of works, or his caustic criticisms of both the pomp and show of official religion and the more subtle forms of merit-mongering of monastic asceticism. As he says in one place, "A man can be holier than Christian holiness itself", and it was this kind of "religiousness" that aroused his ire almost more than anything else. In another place he says, "You holy Devil, who would like to make me saintly..." Luther was a man who had acute distrust of "religion", and who was "religious" in a way which was distinctively his own — a way which radically broke with the whole mediaeval framework of piety and religion and set up for the Church an entirely new conception of the Christian life. That Bainton has not failed to see this, in spite of his misleading terminology, is perhaps indicated when he rightly says of Luther's *Freedom of the Christian Man*, "Where will one find a nobler restoration of ethics, and where will one find anything more devastating to ethics?"

This kind of revolution cannot be explained simply by referring to the religious genius of Luther, nor his acute spiritual perception. His reformation was at its heart a theological one, a fact which both he and his antagonists recognized. He writes to Melanchthon

that they must attack monastic vows "*a priori*" and not "*a posteriori*". He brought to his work a trained and disciplined theological mind, which was, even before the Reformation proper, recognized in the academic world as particularly brilliant and original. It is not often remembered that the German Reformation was born in the university (Luther's posting of the *Ninety-Five Theses* was a typical academic procedure of the day), and the university world was its cradle throughout Luther's lifetime. He began his career as a professor of philosophy and ended it as a dean of a university theological faculty. He says in one place, "Others, who have lived before me, have attacked the Pope's evil and scandalous life; but I have attacked his doctrine."

While, therefore, one is grateful that Professor Bainton has not permitted himself to penetrate so far into the theological wilderness that he would have lost sight of his original objective to give us a living picture of "the man", the theological side is not the least important in such a picture, and must be adequately portrayed to avoid distorting the whole. It is some of these theological points of Professor Bainton's interpretation that must be brought into question. He has dealt admirably with Luther's peculiar "*Anfechtung*" ("spiritual trial or tribulation", which Bainton rightly says should be brought into our English vocabulary), the paradoxes of his views on Christology and the Incarnation, his profound insights on sin, and his views on economics, politics, liturgics and music. On the other hand, his emphasis on a supposed conflict between Luther's "individualistic" theory of the Eucharist and a "corporate" one of baptism is doubtful; little substantial evidence can be compiled to support the claim that Luther's "view of the Lord's Supper pointed in one direction and his view of baptism in another". Both sacraments were for Luther both corporate and individual because outward signs of the promises of God — forms of the Gospel, marks of the true Church, and both fundamentally means of the forgiveness of sins, which doctrine recent studies have revealed as one of the basic, unifying centres of Luther's theology. Professor Bainton's description of the Marburg colloquy is also rather sketchy and does not adequately penetrate the crucial theological issues which were involved there. Brilioth's *Eucharistic Faith and Practice: Evangelical and Catholic*, which sheds considerable light on this, is surprisingly not referred to nor even mentioned in the bibliography. And Luther's crucial distinction between law and gospel, the discovery of which while studying Romans 1: 17 Luther himself credits with leading to his evangelical theological "conversion" and which he later says is a distinction containing the "*summum totius Christianae*

doctrinae", is almost completely ignored. We might also have wished something more, in view of the present ecumenical discussions of the churches, on the relation between the "protestant" and "catholic" elements in Luther, called by one "the Protestant under protest".

These limitations do not detract from the importance of Professor Bainton's work, though they mean that it must be read from a theological standpoint critically and with reserve. It will not become a substitute for such definitive historical works as Mackinnon's four volumes, *Luther and the Reformation*. But it is an indispensable complement to them for one who wishes a full understanding of the Saxon Reformer. In no other work known to the reviewer has such justice been done to the full dimensions of Luther's character, without loss of fidelity to his intricate psychological and spiritual complexities — a complexity illustrated by the apparent contradiction between the intransigent rebel who earned the title of a "wild boar in the vineyard" in the bull of excommunication, and the orthodox mystic who wrote, for the very man who was in the process of excommunicating him, one of the great Christian devotional classics: "The soul can do without all things except the Word of God, and where this is not there is no help for the soul in anything else whatever. But if it has the Word it is rich and lacks nothing, since this Word is the Word of life, of truth, of light, of peace, of righteousness, of salvation, of joy, of liberty, of wisdom, of power, of grace, of glory and of every blessing beyond our power to estimate... if a touch of Christ healed, how much more will this most tender touch in the spirit, rather this absorbing of the Word, communicate to the soul all the things that are the Word's... As the Word is, so it makes the soul, as heated iron glows like fire because of the union of fire with it."

K. R. B.

THE THEOLOGY OF ALBERT SCHWEITZER, by E. N. Mozley. Adam and Charles Black, London. 7s. 6d.

Few people would have expected theology to come out of French Equatorial Africa. But that is exactly what is brought to the readers of Col. E. N. Mozley's compendium, *The Theology of Albert Schweitzer*. Its epilogue is written by Dr. Schweitzer himself and the book contains his first theological work to be published for twenty years.

The gap between the publications is understandable, for this great Alsatian medical missionary and theologian has now been for

over thirty years at Lambarene in French Equatorial Africa. His great works, such as *The Mystery of the Kingdom of God*, *The Quest of the Historical Jesus*, *Paul and His Interpreters*, and *The Mysticism of Paul the Apostle*, appeared a few decades ago, and in the first portion of his book Col. Mozley has briefly and simply outlined the salient points in Dr. Schweitzer's theology as revealed in the four works. Col. Mozley has used his own pen sparingly, making insertions only to provide transition, literary form or explanatory links between extracts from the original works. This method presents problems of selection and arrangement, and he has tackled these ingeniously, making available to the reader the substance of the theology in a very simple form. One's curiosity is aroused, especially by the new and unconventional eschatology, and one is eager to go beyond the quotations, which in some instances are limited to one sentence. In this the compiler's task is fulfilled, for he does not intend to satisfy fully the enquirer but to point him in the direction in which fuller answers can be obtained. As he comments in closing his book: "To all Christian enquirers one would say, 'Read for yourself'."

The outline and summary of Dr. Schweitzer's theology as given in the first part of the book provide a very helpful transition to the appendices and the epilogue, which should not be missed by readers of the book. Sentences such as: "Jesus is an authority for us, not in the sphere of knowledge, but only in the matter of the will", or "Modern theology does violence to history and psychology, in as much as it cannot prove what right we have to segregate Jesus from His age, to translate His personality into the terms of our modern thought, and to conceive of Him as 'Messiah' and 'Son of God' outside of the Jewish framework", are examples of the key extracts which Col. Mozley has selected to indicate the trend of Dr. Schweitzer's theology. The thesis that Jesus thought, spoke and acted in the expectation of the immediate fulfilment of the supernatural Messianic kingdom affects not only conventional Christology but also eschatology, and leads him on to discussions on baptism, the Lord's Supper and the Lord's Prayer. These will at once bring difficulties to many readers. After all, the author's approach is not just a scientific search to determine the extent and nature of the influence of late Jewish eschatology upon Jesus' expectation and proclamation of the Kingdom of God and upon the way in which He regarded Himself as Messiah. It is interesting to note that to Dr. Schweitzer "the primary and all controlling fact of the religious experience of Jesus was His God-consciousness — His consciousness of God as Father. And when His acts were influenced and His speech

coloured by the eschatological outlook, what was that ultimately but the consciousness of God's nearness?" Accordingly, he concludes that "the most fundamentally important religious exercise is the practice of the presence of God".

His emphasis on the Man Jesus spurs him on to recognize further that there can be no Kingdom of God in the world without the Kingdom of God in our hearts, and that the starting point is our determined effort to bring every thought and action under the sway of the Kingdom of God. There have been times when views such as Dr. Schweitzer's were forbidden "on the air" and one may even question whether the so-called "theology" of Dr. Schweitzer is after all not "theology" but "philosophy". But when one is not too quick to categorize ideas as liberal, humanist or modernist, one can find some very stimulating thought in this little book. To find beyond the book the seventy-year-old missionary in Africa, who himself felled trees under the tropical sun for his hospitals, to find the organ-maker and musician who can render authoritatively the wonderful compositions of Bach, is no less surprising than his system of religious thinking. Even though one may disagree with his theological presuppositions, it cannot be denied that his life itself forms an eloquent Christian witness which cannot be discounted.

K. T.

Guides to the Thought of Karl Barth (THE SOVEREIGNTY OF GOD AND THE WORD OF GOD), Nicholas Berdyaev (FREEDOM IN GOD), Emil Brunner (CREATION AND GRACE), Karl Heim (JESUS OUR LEADER), Karl Jaspers (THE SELF AND ITS HAZARDS), Jacques Maritain (CHRISTIAN HUMANISM), Reinhold Niebuhr (CHRISTIANITY AND SOCIETY), by E. L. Allen. Hodder and Stoughton, London. 2s. each.

At the General Committee of the Federation in August 1949 "a need was seen for brief introductions to current theological classics which might be used by individuals or groups of theological students". It is to meet a similar need that Mr. Allen has had the courage to produce these small guides to the thought of seven of the leading thinkers of our time in theology and theistic philosophy. Behind them clearly lies an immense quantity of reading, in French and German as well as in English. This great mass of intractable material has been reduced to lucid and readable English, in the compass of about forty pages to each thinker.

The accuracy of Mr. Allen's summaries can only be checked by one who has read as much as himself, but we have every ground for thinking that he has genuinely sought to enter with sympathy into the thought of all these in many ways very disparate thinkers : he has not sought after a negative neutrality, which would certainly have robbed such summaries of all life and readability, but has sought to interpret as well as to describe. Where he holds strong convictions about the thought of one of his writers, he has disclosed them so that the reader may allow for them in forming a judgment. Such work must be judged for what it is, and not for what it is not. As it seems to us, the need which these booklets are attempting to meet is for an introduction in précis form for those who are to read one or more of the works of any of these thinkers, in order that they may see the ideas which they come across in the perspective of the whole work of the man concerned, for a rough outline to carry in one's mind of the thought of a man whom one may never have the opportunity of studying more fully, to illuminate references to it in the works of others, and simply for an aid to the memories of those who have already studied these men on their own account. As far as we can judge, Mr. Allen's labours have been justified, and he has admirably succeeded in this precise and limited objective. At any rate, we know of no other comparable works : Mr. Allen apparently has the field to himself.

Student Christian Movements will certainly be glad to have these introductions in existence, and it may be expected that they will prove of use to study groups working on any of the questions indicated in the titles of these guides. If we have a *caveat* to enter, it is to the blurb on the back of each of these guides. It is not, as it seems to the reviewer, wholly true that "with this book you can introduce yourself easily and quickly to the ideas and teaching of Karl Barth" (or whoever it may be). There is no way of "introducing oneself easily and quickly" to the thought of men like these. It is much to be hoped that readers of these books will not suppose that they have more than a nodding acquaintance with the writers dealt with. There is no substitute for serious study, if we wish to enter on terms of any intimacy with such men's ideas and teaching. They do not reveal their depths to the casual acquaintance, and we are tolerably sure that Mr. Allen would not wish us to suppose that they did.

W. N.

THE CHURCH IN THE PURPOSE OF GOD, by Oliver S. Tomkins. Student Christian Movement Press, London. 2s. 6d.

This short book was written as an introduction to the work of the Commission on Faith and Order of the World Council of Churches, in preparation for the third World Conference on Faith and Order, to be held at Lund, Sweden, in 1952. Its author, Oliver Tomkins, is the Secretary of the Faith and Order Commission, and known to many in the Federation, of which he has been a leader for a number of years. We therefore rightly expect that this book will be written in a language, and on the whole about issues, familiar to those readers of *The Student World* who have particularly interested themselves in ecumenical questions. Indeed, students are among those for whom this book is specially intended by its author, others being study groups in the churches whose representatives will be meeting at Lund. Thus *The Church in the Purpose of God* is intended neither for the expert theologian, nor for the ordinary lay member of the churches, but for those who by reason of a certain acquaintance with theological terms and issues, or through the training which they have received in the S.C.M. and elsewhere, are able to face the issues dividing the churches in faith and order when they are presented in not too technical a form.

The terms and the tone of the book are summed up in two sentences from the Preface. "This booklet is designed to help as many people as possible to face the seriousness of the fact of Christian division and to enlist their interest in one of the greatest and most sustained efforts which seek to overcome the division. Before God — if we remain divided for another day it must be because, in all honesty and in all penitence, we cannot yet be united." This book may perhaps dispel something of the impatience, not to say suspicion, with which the strictly theological side of ecumenical work, treated in the World Council's Commission on Faith and Order, is regarded by some students. Neither the author of this book, nor the theologians whose work he summarizes, are in any way complacent about the fact of division, nor do they seek to use theological differences as a means of holding up a union that the "practical" lay mind would be ready to initiate now. They point us however to the fact that whatever the root cause of Christian divisions, and we can hardly doubt that sin lies very near that root, they express themselves in theological differences which are about real issues, whose resolution

is vital to the witness of the Church to our redemption and to the community which God has called into being by those redeeming acts. Since our divisions came into existence over theological questions, the unity which we are working for must involve some sort of agreement, even if it be only agreement that we may legitimately differ, on precisely these theological questions. Members of the Federation will also note with interest that the "non-theological factors" in the making and perpetuation of disunity have not been neglected in the work of Faith and Order, for if our division is due at least in part to human sin, we should expect that this sin would introduce distortions into our vision of the faith and of one another's convictions, from which even or especially the theologians could not expect to be free. We have recognized these distorting factors in ourselves and in others in our many ecumenical discussions. Not the least of the testimonies to the work of sin in our minds is the fact that these distortions and "non-theological factors" are so much easier to recognize in others than in ourselves.

The theological work summarized in this book began when the three Theological Commissions were set up in continuation of the Edinburgh Conference of 1937. Much of it was hampered or even totally suspended by the 1939-1945 war, but it received a new impetus, particularly in regard to the work on the nature of the Church, from the 1948 Amsterdam Assembly of the World Council. Valuable work was done during the war on the *Nature of the Church* and on *Intercommunion* by groups of theologians in America, but no meetings were able to take place in Europe until two or three years after the war. Thus the work of the Commission on *Ways of Worship*, and much of the theological, as opposed to descriptive, side of that of the Commission on *Intercommunion*, has been done only in the last three years. The results attained by these three Commissions must be judged with these facts in mind. They all held report-drafting meetings in the summer of 1950, and their reports will be published, also by the S.C.M. Press, in the earlier part of 1951. Any detailed assessment of the results must await the publication of these much fuller documents, but from the preview of them given in this book, as well as from the framework in which the author sets them, we can get a very good idea of what has been going on, and of its relevance not only to the wider ecumenical problem, but to those which we experience in the Federation.

All this material, and especially that which has been influenced by the discussions in Commission I at Amsterdam, has running through it, either on the surface or at a deeper level, one basic issue. This issue, called at Amsterdam "our deepest difference", is very

properly set by the author in the forefront of his book. It is the difference between two positions, or rather complexes of faith and life, denoted at Amsterdam by the terms "catholic" and "protestant", or "evangelical". This difference, however it be defined or described, runs implicitly through all the work of Faith and Order, including that of the Commissions on *Intercommunion* and on *Ways of Worship*. That it really exists seems established. That it has been correctly defined, or that it is an ultimate choice facing the Church, is much less clear. It is generally assumed that this "deepest difference" is on the nature of the Church, and that it exists within an agreement on more fundamental questions. The reviewer would wish to challenge this assumption.

In his view, the ramifications of this division seem traceable in the end to a difference about eschatology, roughly to be identified with the "difference to be overcome" noted at Amsterdam as: "the degree to which the Kingdom of God can be said to be already realized within the Church." In other words, this difference seems to be even more fundamental than if it were only about the nature of the Church: it is surely a difference about the mode of our redemption in history, a difference which begins in the sphere of the doctrine of redemption, and becomes very clear at the point of the nature of the Church. On the other hand, it also seems clear to the reviewer that one major implication of all the work in the field of faith and order is that this difference, deep and far-reaching as it clearly is, cannot present the Church with an ultimate choice, as many on both sides of the division are claiming. "Catholicism" and "protestantism" cannot merely negate each other as they seem at present to do. They are surely more in the nature of dialectical opposites, necessary to one another and to the Church. No doubt no one, at least as yet, is capable of combining them in a system: perhaps such a synthesis is necessarily beyond the power of an individual mind — perhaps only the living Church is big enough to be that synthesis. But that this synthesis must exist in the plan of God for his people is surely the underlying premiss of any ecumenical work not based on the absorption by one tradition of all others: if there is any hope of unity at all in the dogmatic realm, it must be a matter of faith for us that even this difference can be overcome. Our very inability to give a finally satisfactory definition of the difference is surely a sign that God is holding the two sides together, even if we cannot yet find an expression for the manner in which he does so. Similarly, we may be right in judging the work of Faith and Order by the extent to which it deals with this issue and points to its resolution.

A further point of major importance which emerges from a reading both of this book and of current ecumenical discussions is that the ecumenical movement is facing a crisis concerning its own aims and goals. We are by no means agreed about the kind of unity which we are working for. Hence what seems progress to some seems a retrograde step to others. This crisis is a spiritual one, as it seems to the reviewer. We are in danger of losing the spiritual challenge which gives the ecumenical movement its driving force. This challenge is to repentance and renewal, including theological repentance and theological renewal. It has been most usually expressed in the demand for something which has been variously called "dogmatic" or "organic" unity, or even, shortly, "reunion". It means in effect that we are to recognize that our division in history contradicts the very nature of the Church, which is intended by God to exhibit in history and before the world the unity which he has given to all men in Jesus Christ, to reflect in the world in which we actually live the supratemporal unity of the Blessed Trinity itself. If we are really repentant for our divisions, do we not know very well that we are called to live together in one Church, and not in a loose confederation or association of denominations, unrenewed and uncorrected by one another? There are at present in ecumenical circles powerful and authoritative voices who would oppose themselves to the view stated here. If the ecumenical movement is to continue to move, it will have to make up its mind who is right, which view is more faithful to the spiritual dynamic which the Holy Spirit has introduced into the Church in our time. The Federation has surely a peculiar responsibility not to evade such questions, and even to formulate them yet more challengingly.

It is not the task set to Faith and Order to give the answers to questions such as we have raised here. It is the merit of the work that has been done that this summary of it raises them in our minds, drives us to the crucial questions which the churches themselves will have to answer. We have however the right to expect from Faith and Order that it will help us to see what the real issues are, where and why we are divided, and that it will encourage theologians associated with it to think towards a constructive synthesis. This book will do this for us, and it seems likely to be an indispensable study document for all those in our S.C.M.s who are seriously concerned to study ecumenical questions. It contains both questions for discussion and a very full list of books for further reading in several languages. We must be very grateful to Oliver Tomkins for thus making available to us the outlines of this mass of theological thinking, for guiding us so ably through the fuller documentation

which is to follow, and for laying before us in his own way the spiritual challenge of unity in one Church in history. The S.C.M. Press is also to be congratulated on the cheap and attractive format of the book.

W. N.

MISSIONARY EDUCATION IN YOUR CHURCH, by Nevin C. Horner and David D. Baker. Friendship Press, New York. Cloth cover, \$1.75; paper cover, \$1.25.

This book discusses the job of helping to educate the rank-and-file members of the local church — children, youth and adults — in the missionary task of the Church. It falls into two parts: the first two chapters provide the theoretical ground work for the other chapters, which give very practical suggestions as to what can be done.

As far as the S.C.M. world is concerned this interesting book fails to be helpful on two quite basic issues that are vital at this moment:

1. There is a lack of clarity as to the ultimate Christian ground for the naturalness and urgency of evangelism and missions. That lack is made all the more conspicuous by the abundance of persuasive arguments in favour of missions that stem out of humanitarian concerns and are, therefore, secondary. The book talks about "global neighbourhood", "world brotherhood", "racial prejudice", "human need", "Christian internationale", and can probably convince any well-meaning non-Christian of the value of missionary work. "The essentially missionary nature of Christianity" appears as a phrase just once in the book, but it is nowhere explained.

Today a great deal of literature on missionary education is being published, and the eclectic nature of missionary apologetics has not produced missionary zeal but has caused much confusion and lack of conviction and real faith. The danger of "one-sidedness" is worth risking if some clarifying word is uttered to give us *the* one all-captivating *raison d'être* for evangelism and missions.

2. New ways to "sell" traditional patterns of missionary work "at home and abroad" are apparently still needed, but students are discovering and wanting to discover more the new fronts at which the Church is waging its evangelistic struggle today, even if in an experimental way, and the new depths to which evangelism penetrates in terms of our academic subjects, politics, arts, cultural movements, etc. To perfect the techniques of missionary education

is one thing, but to enrich the content of the word evangelism or missions is another, and the more basic.

The book has many good elements. The consecration and sense of responsibility on the part of the authors as they undertake to do their share in the grand, challenging movement, and their refusal to accept anything less than the best, are unconsciously evident and cannot fail to inspire all who read the book. My two comments above must be taken (a) in the light of the fact that the book has not been written with students specially in mind, and (b) primarily as a reaction to a general trend in missionary literature rather than just to this book in particular.

K. H. T.

THE MINISTRY. Edited by J. Richard Spann. Abingdon-Cokesbury Press, New York.

"Well," someone has cynically said of the Christian ministry, "it beats work." The quip has something behind it, for it summarizes the great range of accomplishment open to the minister. On one hand, he can go a long way — probably more than in any other profession — on bluff, a "winning personality", and a glib tongue. He can go to the top of his field without honest work and with little devotion except for his own advancement. This is the wretched potentiality which lies in the ministry. On the other hand, it is a profession which can "beat work" in another way. Considering the honour of its precedents and origins, its crucial place in the plan of God for His work among men, and the incalculable possibilities for its exercise in a distracted and distressed world, no other occupation makes such unattainable demands on its members, and in no other does its faithful carrying out lie so far beyond the limits of simple "hard work".

The essays in this volume touch both these sides of the Christian ministry, from the minister's "Prerequisites" to his "Work" and "Personal Life". While it is a publication arising out of a denominational conference in the United States, it is relevant more generally, and it may be of interest to Europeans as an insight into some of the attitudes and problems of the American ministry.

In quality the essays make up a mixed bag. President Emeritus Henry S. Coffin of Union Theological Seminary has an important contribution on the minister's call, indicating the necessity of considering all vocations as "full-time Christian service", and all Christians as "priests unto God" in their own realm, and stressing the importance of a sense of urgency in the minister — "Necessity is laid upon

me". Bishop F. R. Corson's essay on the minister's "Temptations" and Dr. Nolan B. Harmon's on "His Ethics" are acute reminders of the spiritual dangers which pursue the parish minister. Bishop Corson considers laziness as "the most deadly temptation of our ministry on its physical side", and puts overabundant congregational praise close to it, quoting Matthew Simpson's comment, "If commended, pray for humility." He also calls attention to the cost of false compromise and the pressure on a preacher in American competitive society toward exhibitionism: shall he "feed the sheep or amuse the goats"?

Students may be especially interested by Professor D. Elton Trueblood's comments on the minister's responsibility for study. He severely criticizes intellectual indolence and parasitism and urges ministers to use their minds rigorously by coming to grips with important literature and ideas at first hand: "Even more damaging than the book of sermons is the book of anecdotes. If all of them could be burned, we might experience a great advance in the prophetic ministry." Some of Professor Trueblood's fellow contributors might have taken this to heart; in the last page and a half of one essay, there are five quotations from other authors! He also strikes at the intellectual danger of the "*Reader's Digest* mentality", a familiar by-product of American mastery of mass education media, but one which is becoming increasingly international: "If we consume only predigested material, some of our organs deteriorate."

The article on the minister's "Background" is also related to the problems of the university, but is less happy in some of its suggestions. The author prefers the "small church-related college" for the academic preparation of the minister because it is "particularly congenial to the development of religious idealism". This and the fact that "courses in the Bible are often available, and philosophy and psychology are taught from a Christian standpoint" hardly constitute a reassuring basis, either for the preparation of critical, acute ministers alive to the actual situation of today or the development of church colleges which are intellectually open and pioneers for the church, rather than sheltered ecclesiastical retreats from the unpleasantnesses — intellectual or otherwise — of the modern world.

Another comment in the same article is an implicit revelation of a more prevalent danger in American church life. "In such a college there is more opportunity for the development of leadership than in a university. Organizations are limited in size but there are proportionately more offices to which a man may be elected." This tendency is given its most frank expression in the essay on the

minister as "Director of Public Relations". It begins by saying that the minister's "success will depend in overwhelming fashion upon what he accomplishes in the field of public relations". Furthermore, in this "most gigantic struggle the world has ever seen... the issue will not finally be settled by force, but by public opinion, in the field of public relations... The only danger is that the Church may lose itself in a maze of 'do's and don't's' and fail to create the favorable impression as to aims and methods that is essential if it is to succeed in this highly competitive age." He goes on: "Like priest like people' can without violence be interpreted: 'If the priest has 'IT', the people will follow him.'" One of the ways to exploit this "IT" is through the public press: "The minister, if he is wise about public relations, will be sensitive to the whole area of newspaper publicity. He will be justified in seeing to it that his name appears in print with fair regularity, and he will be zealous as to the dignity and newsworthiness of the stories with which his name is associated... The wise minister makes it his business to become personally acquainted with the newspaper folk in his community... They will constitute a virtual personal press agency for him, provided he has done a good job of selling himself to them." Is this intended to fall under the biblical precept of not hiding lights under baskets?

One wishes that this were only a caricature; one trusts that it is an exception. Whatever it may be, it is something about which the American church is all too complacent and calloused. It comes from a generation which has stressed leadership more than discipleship, success more than faithfulness, and advertising more than witnessing. And it has its own spiritual reward. The essays in this book are revealing almost more for what is found between the lines than in what actually is said; the authors are all ministers themselves — preachers, bishops, teachers, administrators — and if one reads them acutely he may learn a great deal about the strengths and weaknesses of the ministry today.

K. R. B.

BOOKS RECEIVED

Signs of Hope in a Century of Despair, by Elton Trueblood. Student Christian Movement Press, London. 7s. 6d. The author of this book, while describing the present century as that of the Great Civil War, characterized in great part by mental and moral breakdown and a loss of all sense of meaning, sees in it four signs of new life springing up in the midst of decay. The first of these is the ecumenical movement which Archbishop William Temple called "the great new fact of our era". It has developed largely in the last half century as a direct result of the missionary movement, and has as one of its most important characteristics a new recognition of the centrality of the idea of the Church in the Christian gospel. The author sees as the second sign of hope the vitality of the new theology developed in the last quarter century, with its renewed realism about man's nature, its emphasis on what the author calls indigenous sin, and upon the resulting uniqueness of the events to which the Christian faith points men and women in this or any other time — that the heart of the Gospel is the exciting historical fact that the eternal Word became flesh and dwelt among men. The emergence of lay religion, which sees every Christian as an evangelist who must preach to other men where they are, and the growth of redemptive societies, small groups of committed individuals who seek to witness *together* to the life and reality of the Living Christ, are the other two signs of hope in a century of storm.

Through Christ our Lord, by Georgia Harkness. Abingdon-Cokesbury Press, New York. \$1.25. This manual of daily devotions is the outgrowth of three convictions: that there is a need for the public worship of God to be supplemented by daily personal prayer which may be made more meaningful through a little guidance; that this prayer ought to get its primary direction from the personality and words of Jesus as found in the Bible, and that prayer and meditation should be accompanied by searching self-examination. Each daily devotion therefore is based on some of the recorded words of Jesus, with a suggestion for a longer reading, contains questions for self-examination, and concludes with a very personal prayer.

The Christian World State, by Arthur Wood. Independent Press, London. 7s. 6d. The thesis of this book is that in His teachings about the Kingdom of God Jesus had in mind from the first an ideal human society, and that the purpose of His historical appearance in this world was to found it. It sees the Sermon on the Mount as the Manifesto of this State of God or Christian World State, and looks hopefully towards its realization in human history.

The Church in the World, by Richard R. Caemmerer. Concordia Publishing House, St. Louis, Mo. \$1.40. In the foreword to this book the author writes: "Two world wars have sharpened the challenge thrown to the Christian churches. Can they win their world for Christ? Can they stem the tides of materialism and communism? Can they discover new techniques and strategies for strengthening their own hand and improving their attack?" He looks at the Church not as an institution but as a group of people, and, through constant reference to the New Testament, suggests ways in which Christians may make their witness felt in all areas of their daily life in the world — their families, their jobs, their recreation, and their communities. If the Church is to fulfil its task it must restudy its mission to win the world and to preserve its own membership against invasion from the world. For this task it has two great gifts of God: their love, the love with which He loved them, and their message, their faith put into words which convey the story of the Redeemer to all men.

Rural Prospect, by Mark Rich. The Friendship Press, New York. \$1.50. *Once There Were Two Churches*, by Fred. D. Wentzel. The Friendship Press, New York. \$1.75. Both of these books have as their theme that the whole community is the parish of the church and that every Christian has a responsibility to all the people in all their activities. The former describes the rural scene in America and the newly emerging idea of community, considers the way in which the community challenges the Church, and explores the resources which are available to the churches in building better communities. The second, written for young people, describes two kinds of churches, the one primarily concerned about its life as an organization, the other about the life of the community. The book is full of stories, many of them from the home mission field, about what has been done by churches which have not only proclaimed but also demonstrated the Gospel, and each chapter closes with relevant quotations, poems and prayers.

Ambassador of Christ : The Story of John R. Mott, by Basil Mathews. S.C.M. Press, London. 1s. A book of thirty-two pages on "the man of a single aim" to whom many international and ecumenical organizations owe their existence and bear living testimonies. Lest the main parts of the short book should lead the reader to think of Mott only in terms of ambassadorship or statesmanship with an eye for nothing but "movements", the chapter on "The Secret Disciplines" is especially revealing of the spiritual and human richness in this giant of the ecumenical movement.

T. Z. Koo : Chinese Christianity Speaks to the West, by R. O. Hall, Bishop of Hongkong. S.C.M. Press, London. 1s. Another one of the small booklets on the "Servants of the Universal Church". Bishop Hall tries to depict T. Z. Koo as a human being with all his weakness and strength. His frankness only reveals the genuineness of his appreciation of this servant and friend of the churches in the whole world. The style is readable and pleasant.

St. Paul Shows Us How : Mission Methods in Colossians, by O. H. Schmidt. Concordia Publishing House, St. Louis, Mo. \$1.50. This book gives a study of Colossians with a special view to helping the missionary worker abroad. Much emphasis is laid on the layman in personal missionary work. The approach to the epistle is entirely devotional and meditative. The book should be helpful to all professional church workers.

So Sure of Life, by Violet Wood. Friendship Press, New York. \$2.50. This is a biography of Robert Thomas, who has been doctor and pastor to the people of the Great Smoky Mountains in Tennessee for twenty-five years. When his wife's health made it inadvisable for him to go to Malaya as a medical missionary as he had planned, he found his life work in this rural community of five thousand people who had never before had a resident doctor. He has not only healed their sick bodies and ministered to their souls, but has been instrumental in securing better educational facilities, has developed home industries among the mountain people, thus raising their standard of living, has helped to build churches, to secure a post office and electricity, and has travelled many thousands of miles during his yearly vacations, telling the story of the people of "Shakespeare's America" to those who want to have a share in this great home missionary undertaking.

What Christian Marriage Means, A Commentary on the Marriage Service, by F. F. Rigby. Faber and Faber, London. 6s. 6d. Through commenting on the various parts of the Anglican marriage service, this book discusses the different aspects of Christian marriage, so that it may be more readily understood by those men and women who desire to be married in a place of worship. It contains a description of the ceremony and of the legal points involved, as well as a discussion of the physical, psychological and social factors which contribute to the building of a Christian marriage. It is intended not only for use by the laity but also to help parish priests and ministers in their counselling work.

Women's Work — What is it worth ? by Marion V. Royce. World's Y.W.C.A., Geneva. Sw. Fr. 0,75 ; \$.20 ; 1s. This booklet is intended as an outline for study and discussion on the question of "equal pay for equal work" and related problems. It makes no attempt to discuss in detail such problems as wage standards and differentials, opportunities for advancement and education for women workers, legal limitations on women's work, and the married woman worker, but merely points out the issues involved. Each section closes with a series of questions designed to encourage groups to investigate conditions in these fields in their own countries. There are several appendices which include resolutions by the World's Y.W.C.A. on policy with regard to women's work, summaries of statements from member governments of the United Nations on the principle of equal pay for equal work, a statement on the problem by an employers' group, and quotations from an official report of the International Labour Conference held recently in Geneva.